PAUMACHARIYAM

[Chapters 27 & 28]

Edited with a Critical Introduction, Notes and free English Translation.

by

S. C. Upadhyaya, *B.A.* (Hons.)

With a Critical Foreword

by

K. V. Abhyankar, M.A.
Professor of Sanskrit & Ardhamagadhi.
Gujarat College, Ahmedabad.

First Edition. 1934. Copies 1000.

Published by
Ramnik. P. Kothari
for RAMNIK KOTHARI & Co.
Booksellers and Publishers,
Gandhi Road, AHMEDABA .



Printed by
MANILAL CHHAGANLAL SHAH
at the Vir Vijay Printing Press
Kalupur, Tankshal, AHMEDABAD.

Contents.

to the first century A. D. who was the writer of the Raghava Charita and the later one belonging to the 7th century who was the writer of the Paumachariya. The line of argument would even enable a critic to establish two Kalidasas the earlier one as a writer of some imaginary work designated शाकुन्तल and the later one as a writer of the famous Abhijnānas'ākuntala. Theories about two writers of the same name require to be based upon two separate works of similar names being actually available with differences in style, expression and method.

3. The occurrence of words like Dināra Surungā and the like which anticipate the influence of the Greek and the Roman civilization on India, can at the most make us disinclined to put a writer (who uses these words) before the beginning of the Christian era. The astronomical data found in the book are very inaccurate and if they are taken as genuine they would be a proof of the ridiculously poor knowledge of astronomy on the part of the author who has felt no hesitation in placing Venus and Mercury at a distance of more than 60° and

120° from the Sun. The descriptions of the seasons, water sports, hells, and amorous gestures have been more or less conventional ones, ever since the time of the earliest Indian epics, and similarity of thought and expression in this matter can never be a criterion for the fixing of the dates of any two writers whose writings show much resemblance in those matters.

4. The work can be said to be old enough on the strength of the language, the grammatical forms and the metres. The peculiar Giti varieties and one or two old metres which are governed by Mātras and not by Gaṇas show that the work belongs to a period immediately after the period of the Agama works.

5. The edition is a handy one and just gives sufficient notes for a beginner. The text has been carefully edited and the edition would be found very useful and stimulating for Ardha-Magadhi Students.

S'1/1931. **K V. Abhyankar.**

PREFACE.

The present edition is a selection, from the Paumachariya, of the popular episodes of the victory of Rama over the Mlechchhas and his marriage with Sita.

The editio princeps, relied upon by me, is the one carefully read and prepared for the press by Hermann Jacobi and published at Bhavnagar. I have put forth, in the introduction, my own view besides various other views of different scholars, regarding the date of the work It is a fruitful and stimulating uncertainty. In the Notes, I have made a judicious use of the valuable suggestions, kindly made to me, by Muni Jivavijayaji, Diwan Bahadur Keshavlal Dhruva and Prof. K. V. Abhyankar. An attempt has been made to explain some of the technical terms from the traditional point of view. At the end of the Notes, a free translation in English is given to facilitate the clear understanding of the text. I avail myself of this opportunity to express my feelings of indebtedness to the aforementioned worthies for their highly valuable suggestions. I am highly indebted to Prof. K. V Abhyankar for writing a critical foreword to this edition.

S. C. Upadhyaya.

Introduction.

The Authorship and Date of Paumachariya-the Oldest Extant Epic (Jaina Version of the Ramayana of Valmiki), in *the Jaina-Maharashtri Language*.

It is a matter of great regret that Vimalasuri is distressingly reticent in this work regarding his parentage and philosophical and literary leanings. This sort of mysterious silence on the part of many a poet is not an uncommon feature even of the various branches of the Sanskrit Literature. There are some exceptions to this rule. Vikramankadevacharita, Shrikanthacharita, Gaudavaho, Tatvarthadhigamasutra etc. are some of the instances to the point. The account that he has given us at the end of the work, is too meagre to land us on any safe and stable ground. Vimalasuri, according to his Vidyavamsha, was the grand pupil of Rahu, and his immediate preceptor was Vijaya. Vimalasuri belonged to the Nagilavamsha. The colophon describes him as Nagilavamshadinakara. A verse in the last Parva attributes a similar epithet Nagilakulavamshadinakara, to Vijaya. Hence we

will not be much in the wrong if we infer that Vimalasuri belonged to the same Vamsha as that of his teacher. Vijaya is referred to as a teacher of old times, in the Rayamallabhyudaya, of Padmasundara.[1] All the while we have to remember that Vijaya, who is referred to in some of the later works, is not the same as the one of the hoary past. We find some mention of the Nagilavamsha made in the Kalpasutra. There the Sthaviravali says that Arya Vajrasena had four pupils who started different Shakhas after their names.[2] Pandit Lalachandraji has identified this Nagilashakla with the Nagendragachchha. We know that this Gachchha is referred to quite honourably in Literature. Balachandra's Tika on the Vivekamanjari of Ashada, Dharmabhyudayamahakavya, Syadavadamanjari, Shalibhacharita[3] etc are instances to the point. Thus it seems more than probable that Vimalasuri adorned the Nagilavamsha by his birth and he having kept up the Torch of Learning burning, in his family, aptly deserved the epithet–Nagilavamshadinakara.

We now see the way in which the

1. Dr. Peterson, 3rd Report of the Operations in Search of Sanskrit Mss. 2 Dr. Jacobi, Jaina Sutras, S. B. E. Vols 22 & 45. 3. Dr. Peterson, ibid.

Paumachariya was traditionally preserved before Vimalasuri, (1) First of all Lord Mahavira taught this story to his pupils Indrabhuti and others. Jinavaramuhâo jo attho; Tisalâsuena bhaniam; Virajinena Râmachariyam sittham purâ; etc. (2) Then Indrabhuti narrated this story to his pupils. Indabhuikahiam; Ãkhandalabhuinâ kahiam; etc. (3) The story then passed on to the various Acharyas. Ãyariyaparamparâgayam savvam; Bhuo sâhuparamparâe thiyam; etc. (4) In the time of Vimala also the story attracted the minds of others, probably his older or younger contemporaries. Viramahâgayanimmavio maggo ajja vi kaikunjarâna gamo etc. Naturally Vimala was also attracted by the theme of unfailing interest. Ahamavi tenam chiya payatto; Vochchhâmi Paumachariyam; Bhanâmi sabuddhisârenam; Raiyam Vimalena; Vimalena kayam; etc. In the text we read that king Shrenika requests often Indrabhuti to continue the narration.

The Rama story by its abiding interest, has impressed peoples of all castes and creeds, in India. The Buddhists have the Dasharatha Jataka and the Jains have their own Ramayana. The Paumachariya, is a

Jaina version of the Valmiki Ramayana. But we have to note that these people have treated this story as a means to an end. They effected changes which would serve as a means of propagation of their own religion. Vimalasuri has fully drawn upon the Valmiki Ramayana but he discards the same as misleading its readers.

The Probable Date of Vimalasuri.

In the last Parva it is said that the Paumachariya was written in the year 530, after the Siddhiprapti of Vira. The traditional date of the Nirvana of Mahavira is 527 B. C. Dr. Jacobi has tried to prove that it took place in the year 467 B. C.[4] Prof. K. P. Jayaswal has, in an article entitled (if my memory serves me right) "The Shaishuraka and the Maurya Chronology and the Date of the Buddha" (contributed to the Journal of the Bihar and Orissa Research Society), tried to prove that it took place in 488 B. C. Strictly following the date of Dr. Jacobi, we arrive at 63 A. D. for Vimala.

Dr. Leumann considered this date to be unassailable. Dr. Winternitz has wholeheartedly supported this date. "As early as in

4. *Dr, Jacobi, ibid.*

the 2nd half of the 1st century A. D., the Jaina monk Vimalasuri, recast the Rama legend in his Prakrit poem the Paumachariya."[5] Nyayavyakaranatirtha Pandit Haragovinda Das in his Ocean of Prakrit words, says that Vimalasuri wrote the Paumachariya in the 1st century of the Vikrama Era.[6]

Dr. Jacobi doubts the correctness of the date given in the book. "Their oldest Prakrit poem (perhaps of the 3rd century A. D.), the Paumachariya is a Jaina version of the Ramayana.[7]" Again the learned Orientalist has in an article, entitled, "Some Ancient Prakrit Works" (contributed to the Modern Review), said that the Paumachariya is the Oldest Prakrit Kavya. Out of the two Kavyas the Padmapurana and the Paumachariya, the latter is older than the former. It gives a verse in which the Planets are referred to by their Greek terms. "Therefore unless the passage which contains these, is a later addition, the book itself may be placed in the third century A. D,

5. Dr. Winternitz, G. I. L. Eng Trans Vol 1st, 6. Pandit Haragovinda Das Paiasaddamahannavo 7. Dr. Jacobi, E. R. E. Vol. 7th.

or somewhat later." The language used there is the Jaina Maharashtri. It is written in a "Primitive Prakrit", not yet grammatically refined. It is in easy epic style. Hence we can safely infer that large Epic-Literature in Prakrit—popular Epic Literature was in existence before the time of Vimlasuri and the Paumachariya is only a remnant.[8] Dr. Keith appears to side with Dr. Jacobi when we find him writing as follows. "In the earliest epic in the Jaina Maharashtri known to us, the Paumachariya of Vimlasuri (probably not before A. D. 300),[9] we find the free use of what the Grammarians call the Deshishabdas." Again the learned Doctor in the same book but in another place, writes, " The Paumachariya of Vimalasuri, the oldest Maharashtri (?) epic is not before A. D. 300 and may be much later."[10] Muni Jinavijayaji with whom I discussed this problem, said that the date given in the book can not be relied upon. He has his own doubts regarding the calculations of the various eras, and looking from the point of language he sides with Dr. Jacobi. He has frankly admitted that

8. Dr. Jacobi, Modern Review, Dec 1914. 9. Dr. Keith, History of Sanskrit Literature. 10. Dr. Keith, ibid,

there are no proofs known to him regarding the priority of Vimalasuri to Ravishena."[11]

Diwan Bahadur Keshavalal Harshadrai Dhruva has raised grave doubts about the date of the Paumachariya. He argues that some Chhandas e.g. Gahini, Sharabha etc. appear to be modern. The use of Sragdhara at the end, the use of Yamaka in Giti, the mention of the author's name at the end of each chapter etc. have not the halo of old and long usage, behind them. The Prakrit is quite modern.[12] He goes on further arguing that as the Paumachariya resembles much the Padmapurana of Ravishena, the former is the borrower and the latter the original writer. If this were true, the date of the Paumachariya would fall somewhere between 600-699 of the Shaka Era, as Udyotana has referred to both of them in the Kuvalayamala Thus Vimalasuri would be before 777 A. D. Once I was fortunate enough to get an opportunity to discuss this problem personally with him. He told me that this date 530 A. V. should not be relied upon. He drew my attention to the fact that Vimalasuri

+ 11 Muni Jinavijayaji, Jaina-Yuga V. S 1981-2.
12, D. B. Prof Dhruva. Jaina-Yuga. ibid.

has mentioned more than twice the traditional preservation of the Ramadevachariya by the generations of the Sadhus that lived after Indrabhuti. Moreover Vimalasuri has said that he had heard the Narayanasiri chariyaim, prior to his composing the Paumachariya. Prof. Dhruva told me that the Rahavachariya preserved by the Sadhus must have been written in 530 A. V, by a Sadhu whose name might have been Vimala.

Pandit Nathurama Premi has tried to prove that Ravishena is the borrower, he having tried to Sanskritise the Prakrit poem of Vimala. As regards the date he has also some doubts.[13]

My own view, ripened into a conviction after twice reading the whole of the Paumachariya, and minutely studying the opinions of the aforementioned worthies, is as follows.

In the end we find

" Pancheva ya vâsasayâ dusamâe tisavarisasamjuttâ.

Vire siddhimuvagaye tao nibaddham imam chariyam. " Even if one disagrees with Prof. Dhruva in his ingenious suggestion, there are still some points which force us

13. Pandit Premiji, Jaina-Yuga, ibid.

to discard the date given by Vimalasuri. In the text proper we find the word Surunga also Suranga, used four times, in the sense of an under-ground passage. Dr Keith is of the opinion that India borrowed this word from the Greek word Syrinx, after the Greek invasions. This, in his opinion, must have occured not until after the Christian Era. Again we come across the word Dinara, Latin word Dinarins. The use of this word points definitly to a time after the Christian Era.[14] It denotes a golden coin. A Dinara is equal, in value to 42 Karshika Panas. Dinaras were first introduced into India, by the Indo-Scythian kings.[15] We also come across the word Maukhari in this book. Now this word has come into vogue after the wellknown Maukhari Dynasty. The poet Vishakhadatta was favoured by these kings and Bana refers to them in the Kadambari. Bana's Royal Patron was in close contact with some of those kings.[16] At the end of the work Vimala is said to be a Purvadhara. According to the Jaina tradition we see in the Nandisutra

---

+ 14 Dr. Keith ibid. 15. Dr. Buhler, Dashakumaracharitam. *Vol 1st.* 16. *Prof Fleet, Corpus Inscriptionum* Indicarum Vol 3rd.

that Sthulabhadra was the last Chaturdashapurvadhara. Now we have to note that the Jaina tradition does not know of the Trayodashapurvadhara or Dvadasha or Ekadasha Purvadharas. This has been made clear in the Avachuri to the Oghaniryukti. Nandisutra says that after Mahagiri and Suhastin down to Vajra, there were Dashapurvadharas. After them the knowledge of the Purvas began to decrease. Anuyogadvara speaks of the Navapurvadharas. "In the time of Devarddhi only one Purva remained.[17]" "According to Shantichandra on Up 6th the Ditthivaa was entirely lost–vyuchhinna–1000 years after Vira."[18] In none of the above-quoted books we find the name of Vimalasuri. We come across the horoscope of Hanuman. The terms used there show great acquaintance with the Greek Astronomy. Dr. Jacobi holds that the Greek influence cannot be dated earlier than the 4th century A. D. Prof Fleet has supported the Date put forth by Dr. Jacobi.[19] But Dr. Winternitz is of the opinion that the solar zodiac was probably not introduced into

17. Dr. Klatt, Indian Antiquary. Vol 11. 18. Dr. Weber, Sacred Literature of the Jainas. + 19. Dr. Keith, ibid.

India, until the 1st century A. D. with the doctrines of the Greek astronomers.[20] Now we know that it was a common practice with Indian writers to use one test word Anka in their works. Kirata has the word Lakshmi, Shishu has the word Shri, Naishadha has the word Ananda, Dharmabhyudaya has the word Mokshalakshmi, and last but not the least, Haribhadrasuri, is fond of using the word Viraha in his works. But as against, this we have to note that in the Paumachariya we find the very name of the author used in the ending verse of each of the chapters. This has not transpired quite fortuitously. The author has deliberately introduced the word. In doing so he has differed, rather revolted, from the general practice. So early as the year 1884 A. D, Dr. Peterson thought it more than probable that Vimala the author of the Prashnottaramala, was the same as that of the Paumachariya. He placed the Prashnottaramala befor the Hitopadesha on the ground that a verse in the latter is merely a quotation while the same is in its proper place in the former. [21] This matter has already attracted the attention of the scholars and

20 Dr. Winternitz, ibid. 21. Dr. Peterson, ibid.

Weber and Haraprasada Shastri have written on the same. The Prashnottaramala which is published in the Kavyamala series, ends in a verse which says that Vimala the Guru of the White-clothed, wrote that poem: "Sitapata guruna Vimalena" etc. Now the varia lectio for the same verse says that king Amoghavarsha wrote that poem. Now it may be that originally Vimala might have written it and then he might have dedicated it to his royal patron. Or it might be that he might be another Vimala. Or it might be that the king himself was the author of that poem, as we find some verses credited to him in the anthologies. Now if we look to history we see that this king flourished in 815-877 A. D.[22] Hence we can say with definiteness that Vimalasuri the author of the Paumachariya must be a different person from Vimala or Amoghavarsha of the Prashnottaramala. This will be quite clear from the following facts. Schlolars have assigned the Padmapurana to 600 year of the Shaka Era, the Kuvalayamala to 699 and Harivamsha to 705 of the same Era.[23] Now we see that Udyotana has referred to both of these

+ 22. Smith, Early history of India. 23. Dr. Farquhar, Outlines of Religious Literature of India.

authors and consequently Vimalasuri can not be later than 777 A. D. I have come accross a copy of Prashnottaramala which reads in the beginning " Shri Shankarananda pranita " It is accompanied by a Tika by Ramachandrabhatta. It has only 33 verses. The ending verse of the Km Series is not found here.[24] These points show that we can *not* accept the date 530. A. V. as *given* by Vimalasuri. Now I shall marshal forth my other points of evidence (in furtherance of my attempt to prove a late date for the author of the Paumachariya.), which I have gathered from the influence of other poets and writers on Vimalasuri.

The Paumachariya knows the Mahabharata as it can be inferred from the various weapons Tamasa, Agneya, etc and other Vidyas. It knows the marble palace in which the entrants could be deceived by the emerald flooring. It knows of the incident of Draupadi-vastraharana. More-over there is actually a reference to the Mahabharata and the Ramayana. There is no doubt as to his borrowing the main incidents from the Ramayana. It seems that he knew the

24. Prashnottaramala. published by Gopal Narayen & Co.

Manusmriti as there are some sentences in it which appear to be quotations. He is not unacquainted with the Arthashastra of Kautilya. He knows more of the flora and fauna of India than Kautilya. Going to the Jain Sacred Canon we see a quotation in the Paumachariya, from the Gnatadharmakathangasutra. The descriptions of the Abhisheka of Ravana are based on those in the above-quoted Anga. The descriptions of the Hells have their originals in other Angas of the same Canon.

Here I want to bring to the notice of those that are interested in this topic that the date 530 A. V. can not be accepted by me on the following additional proof. Prof Cowell has in his introduction to the Buddhacharita, said that the description of the nightly seraglio scene (5; 9 11), in the Ramayana, is an imitation of the description in Ashvagosha's Budhacharita (5; 47). In the Ramayana it is an unnecessary, embellishment of a later interpolater. We find the same thing in the Paumachariya and it is apparently out of place there. Again the narrative that follows the fulfilment of the mission of Hanuman in the Ramayana, has been proved to

be spurious, indisputably, by Jacobi. We find the same thing in the Paumachariya. Dr. Winternitz has observed " It is propable that the Ramayana had its present extent and contents as early as towards the close of the 2nd century. A. D."[25]

Now when this is the case with the interpolations in the Ramayana, we cannot accept the date 530 A. V. (i. e. the year 3 A. D according to the tradition or 64 A. D. according to the Researches of Dr. Jacobi) for the Paumachariya, due to the same reasons. They have got no bearing on the point at issue in the chapters in which they occur and hence they, together with the whole text, must be assigned to a date later than 2nd century. A. D.

Then going to the dramatists and poets we find that Vimalasuri was much influenced by them. The descriptions of the various seasons in our text have their original in the famous Cycle of Seasons. The longings of the wife of Hanuman are a faint imitation of the love-lorn pair in the Cloud Messenger. The Vidyadhara Kanyas practising penances are a faint echo of the attempts of Uma to propitiate Shiva. The Svayam-

25. Dr. Winternitz, ibid.

varas of Sita, Kaikeyi, and others stand dwarfed before the poetic heights achieved by Kalidasa in Indumatisvayamvara. The description of Sita is a feeble imitation of the famous verse "Tanvi shyma etc." The laments of the wives of Ravana, at the time of his death pale into insignificance before the touchingly pathetic laments of Rati for Cupid. The bewailing of the loss of Sita by Rama has its predecessors in the ravings of the lovesick Pururavas and the incomparable Ajavilapa. The Digvijaya of Lava and Kusha has its background in that of Raghu. Ashvagosha also exercised great influence on Vimalasuri. In the of entry Ravana in Lanka, in that of Lava and Kusha in Saketa, and in that of the army of Rama in Lanka and the consequent movement of the ladies, we find Vimalasuri imitating his worthy predecessors. The description of the amours at night has its originals in the magnum opus of the court poet of Kanishka. The sorrows and misgivings of Rama, for Sita, consequent to her renunciation, are an insipid imitation of the laments of Yashodhara for the sufferings of Prince, in the new life of hardships. In the general satisfaction of the people on the marriages of Kaikeyi with Dasharatha, and

those of Mandakini and Chandramukhi with Lava and Kusha respectively, we find a faint echo of the same in the marriage of Sundara with Nanda.

Many incidents in the recently found Kundamala can be easily compared with many such incidents in the Paumachariya. Vimalasuri has given beautiful description of the amorous dalliance of the Thousand-eyed King, with his sweethearts in the water. One is tempted to institute a comparision between this on the one hand and the famous ones in the Shishu. Kirata etc.

The Janakiharana of Kumaradasa has exercised great influence over Vimalasuri, particularly the Sambhogavarnana and the Udyanakridavarnana, Sargas.

Bana has beautifully described the return of Chandrapida from the school, and the consequent eagerness of the fair ladies thronging in the windows to feast their eyes upon the beautiful Prince. We see that this has been cleverly and beautifully imitated by our Vimalasuri. The laments of the wives of Ravana and those of Lakshmana, when he swooned, remind us of the pathetic strains of the unfortunate love-sick Mahashveta, for Pundarika.

From all these points, what we gather is this, that Bana's date, about 620 A. D, may be the terminus a quo for the date of the Paumachariya and Udyotana's time 777 A. D., may be the terminus ad quem for Vimalasuri. He has antidated his work and called himself a Purvadhara. Prof Dhruva has come to similar conclusion regarding the terminus ad quem of Vimalasuri, by working on quite different lines. I am pleased to note that I have arrived at a date for the Paumachariya, which has a strong and unexpected support of a veteran scholar of Gujarat.

विमलसूरि as a Poet. Appreciation.

However shadowed and dwarfed he may be before the gigantic genius of कालिदास we must give him credit for some beautiful attempts on his part to attain those enviable heights in his flights of poetical imagination.

विमलसूरि is at his best in simple and yet elegant descriptions. His style at its best has a calm dignity which is certainly attractive, while he excels also in the observation and record of the beauties of Nature and of the maidens.

We find some beautiful descriptions of mountains कैलास, मेरु etc.

घणनिवह तरुण तरुवर कुसुमालि निलीण गुमुगुमायारं ।
निज्झर वहन्त निम्मलसलिलोहप्फुसियवरकडयं ॥
गरुड वर किन्नरोरग किंपुरिससमूहचडियपण्सो ।
तियस बहुमहुर मम्मण गन्धव्वगीय सव्वदिसो ॥

etc. etc.

The rivers e. g. the Narmada and the Ganges are also beautifully described by the poet.

कच्छइ मयरकराहयदूरसमुच्छलियमच्छविच्छोहा ।
कच्छइ तरङ्गरङ्गन्तफेणपरिवड्ढियावयवा ॥
गयजूहसमायड्ढियविसमसमुव्वेलकमलसंघायं ।
संघायजलाऊरियनिज्झरणझरन्तसद्दालं ॥

etc. etc.

He does not leave out the ocean. Even the dense forest is also described by him.

सरभुत्तासिय वणयर—गोमाउर सियमीम सद्दाले ।
खर फरुस चण्डवाए अन्नोन्नालीढ दुमगहणे ॥

etc.

The various seasons also find a place in the descriptions of Nature in this book. The winter as usual brings the lovers more close; and the Spring brings new joy and life to the people.

अङ्कोल्लतिक्खणक्खा मल्लियणयणा असोयदलजीहो ।
कुरवयकरालदसणा सहयारसुकेसराहणिओ ॥
कुसुमरयपिञ्जरङ्गो अइमुत्तलयासमूसियकरग्गो ।
पत्तो वसन्तसीहा गयवइयाणं भयं देन्तो ॥

The description of सीता is heaped up with epithets.

वरकमलपत्तनयणा कोमुइयरयणियरसरिसमुहसोहा ।
कुन्ददलसरिसदसणा दाडिमफुल्लाहरच्छाया ॥
रत्तुप्पलसमचलगा कोमुइयरयणियर किरणसंघाया ।
ओहासिउं व नज्जइ रयणियरं चेव कन्तीए ॥

Goddesses and Gods are equally well described. He can paint excellent erotic word-pictures.

एक्का तच्छवरतणू थणजुयलं अंसुएण छायन्ती ।
अवहरिय उत्तरिज्जा सहसत्ति जले अह निवुड्डा ॥
इन्दीवरदलनयणा घेत्तुं इन्दीवरं हणइ अन्ना ।
अन्नाए सावि तुरियं आहम्मइ सहस्सवत्तेहिं ॥

There is no artificiality about this and it is quite natural.

There is the other side also of the descriptive power of the poet. He can equally well depict the horrors of the hell and the most sanguinary battles and desolated places. He indulges in the details of the

descriptions of the hell. We shudder and experience a feeling of horror and horripilation when we read them. They present a ghastly spectacle of bloodshed. The burning place of the dead fills us with awe and fear. All this goes to show that he had had the makings of a great poet in him.

Some of his comparisions are worthy of note. The world is described as a big ocean.

दुक्खसलिलावगाढे कसायगाहुकडे भवावत्ते ।
घणदोंगइविच्चीए जरमरणकिलेसकल्लोले ॥

etc.

Again it is described as a great river; and oncemore as forest.

झाणाणिलोहएणं विविहंतविन्धगं महन्तजलिएणं ।
नाणाणलेणं राहव तुमए जम्माडवी दड्ढा ॥

Again it is described as a lake.

अह ते तुरउद्धारे बहुभडमयरे सुसत्थकमलवणे ।
लीलायन्ति जहिच्छं समरतलाये कुमारगया ॥

There is a beautiful description of रावण.

पायालवीइपउरं मयगयगाहाउलं रहावत्तं ।
राहव भुयासु तरिउं किं इच्छसि रावणसमुद्दं ॥

The hatred towards the ficklemindedness of women is also nicely expressed,

नरयस्सं महावीही कढिणा सग्गग्गला अणयभूमी ।
सरियव्वकुडिलहियया वज्जेयव्वा हवइ नारी ॥

The transitoriness of our life is beautifully brought home to us by its comparision with the bubbles of water, the vanishing colours of the twilight, the lightning, the morning dew drops on leaves. etc, etc.

The *Gnomic and Didactie Sententiae* in the Paumachariya.

By their very *nature* Indians have delighted themselves in gnomic and didactic sayings. The Mahabharata teems with such sayings. The Buddhists have shown great liking for such gnomic and didactic matter and the Dhammapada *is an instance to the* point. The Jains have evinced the same taste for moral maxims. In the Paumachariya we come across many of them.

etc. etc.

एकम्मि जह तलाए धेणुय सप्पेण पाणियं पीयं ।
सप्पे परिणमइ विसं धेणुस्स खीरं समुब्भवइ ॥
पज्जलियम्मि य भवणे कुवतलायस्स खणणमारम्भो ।
अहिणा दट्ठुस्स जए को कालो मन्त्रजवणंमि ॥
सलिले मन्थिज्जन्ते सुट्ठु वि न होइ नवणीयं ।
सिकयाइ पीलियाए कत्तोच्चिय,जायए तेल्लं ॥

Vimalasuri—A Digambara or A Shvetambara ?

There is a great controversy raging round about this problem. Some articles have already appeared in the Jaina Yuga (V. S. 1982). After twice reading the Paumachariya, I have found some additional references to both these systems of religion.

Of course, the absence of the reference to the interchange of the foetus, can be explained in this way that Vimalasuri was writing the Paumachariya and not Viracharita, and consequently he omitted the details.

(1) The Shvetambaras believe that Mahavira, shook the mountain Meru, without the *least effort on his part,* and hence his significant name.

आकम्पिओ य जेणं मेरु अहुइएण लीलाए ।
तेणेह महावीरो नामं सि कयं सुरिन्देहिं ॥ २. २२६

(2) Then we find that Marudevi dreamt fourteen *auspicious dreams*:—

वसह गय सीह वरसिरि दामं ससि रवि झयं च कलसं च
सर सायरं विमाणं वरभवणं रयणकूडग्गी ॥ ३. ६२

Similarly Padmavati also dreamt the following almost similar 14 dreams :—

गय वसह सीह अभिसेय दाम ससि दिणयरं झयं कुम्भं ।
पउमसर सागर विमाग भवग़ रयणुच्चय सिहिं च ॥ २१. १३

(3) Many a time the names of the 24 Tirthankaras come together and there we see that the 19th Tirthankara is referred to as मल्ली. This is in clear accord with the belief of the Shvetambaras.

(4) When Rama went to the Jina he saw the daughter of Janaka, dressed in white clothes. सियवत्थनियंसणी जणयधूया etc. १०२. ६०. Again in the रामपुव्वभव सीयापव्वज्जा विहाण chapter we see that Rama saw Sita clad in white garments, sitting in the midst of Aryas. सेयम्बरपरिहाणा etc. १०३. १६५. When the Yaksha went out with his damsels, the young beautiful maidens saw some young persons clad in white clothes, practising austerities. सेयम्बरधारिणो कुमारवरा etc. ७. ११२. Ravana, after finishing his bath, put on white clothes.

ताव च्चिय दहवयणो ण्हाउत्तिण्णो सियम्बरनियत्थो ॥ १०.४६

When Ravana went to perform the worship in the temple, he put on white clothes: सेयम्बर परिहाणो etc. ६६. २०.

King सौदसोदास while wandering on the earth, saw a sage clad in white. सियम्बरं पणओ etc.

(5) When Janaka entered the inner premises of the temple, he saw the idol of Adikara fully well adorned.

ऋाइगरस्स भगवआ दीहजडामउडकयसोयं ॥ २८. ३९

(6) Then we go to the enumeration of the Devalokas.

सोहम्मीसाणसणंकुमार माहिन्द बम्भलोगोय ।
लन्तय कप्पो य तहा, छट्ठो वि य होइ नायव्वो ॥ ७५. ३५
एत्तो य महासुक्को सहसारो आणओ तह य चेव ।
तह पाणओ य आरण अच्चुयकप्पो य वारसमो ॥ ७५.३६

The Shvetambara tradition says that there are 12 Devalokas. The Digambara tradition differs from it. We see that the Tatvarthadhigama sutra also has recorded the same Shvetambara belief. In the fourth Adhyaya we read the enumeration of the Kalpa-Vimanas wherein dwell the Vaimanika Gods. ch. 4. Sutra 20. Again in the Paumachariya ch. 102, we find the above-mentioned enumeration in the same order; verses 142, 143. Then the nine Graiveyakas are referred to. Then the number of Vimanas, in the above-mentioned Devalokas, is mentioned. This completely tallies with the one given in the Tatvarthadhigama sutra. ch. 4. sutra 22.

(7) Then we see that Kaikeyi renunciated this worldly life and became a Sadhvi. Then she got the Siddhipada. सिद्धिपयं उत्तमं पत्ता ।८३. १२. We see that the D[illegible]

do not believe in the liberation for the females. Only the Shvetambaras believe in it. We see that the Digambaras flatly refuse to believe that Mallinath, the 19th Tirthankara; according to the Shvetambaras, was a female.

(8) The Shvetambaras believe that the places where the Tirthankaras were received with great hospitality by their devotees, were quite clean.

संमज्जिओवलित्ते उद्देसे तस्स परमसद्धाए ।
सेयंसनरवरिन्दो इक्खुरसं देइ परितुट्ठो ॥ ४. १२

In the दाणपसंसा विहाणे chapter no. 116, *we see that the king requests the Muni to* occupy a well cleaned place.

सम्मज्जिओवलित्ते कमंडेहि समाच्चिए ११६. ११

etc.

(9) The Digambaras do not believe that when the Lord walked, there were lotuses left behind him on the foot prints. जत्तो ठवेइ चलणे etc २. ३३. The argument that the the word कुमारसीहा in ch. 20, verse 58, means "in an unmarried state", is quite wrong. In the above-mentioned paper—Jaina Yuga (V. S. 1982) some body has tried to refute the argument. Here I would like to point at another authoritative work which sets aside the above-mentioned interpretation.

The reader is referred to verse 244 of आवश्यक निर्युक्ति of भद्रबाहु and the interpretation thereof by मलयगिरि viz. न ईप्सिताभिषेका—अभिलषितराज्याभिषेकाः, किन्तु कुमारवासे एव प्रव्रजिताः etc. etc. All these above-mentioned points go to prove that the Author of the Paumachariya was a Shvetambara. I do admit that there are some instances which are simply contradictions of each other. They are distressingly inexplicable. They are in a minority and hence we can safely neglect them.

A Note on the Language used in the Paumachariya.

The term Prakrit Literature includes in itself the literature of the Jainas. The Shvetambaras accept the 45 Agamas as making up their Sacred Canon.

The language used in these sacred books, is known as Ardhamagadhi. The prose works are writtin in a diffuse style; the reader is tired with the elaborate descriptions which are repeated therein without any material change. We know that Paumachariya is the oldest extant epic-"the oldest karya" in Jaina Literature. The language used in this work is called Jaina Maharashtri. It has to

be distinguished from Jaina Shauraseni and Maharashtri.

The former is used by the Digambaras (e. g. Kundakundacharya's Pravachanasara); and the latter is used by the poets Pravarasena, Vakpati and others in their famous epics and lyrics. In the Jaina Maharashtri language, the non-canonical books of the Shvetambaras, are written. These books are full of stories and lives of wellknown sages. We find also works on astronomy, logic, philosophy etc, in this language. Some salient characteristics of this language are as follows.

ग instead of क; अहा and आव for यथा and यावत्; म् inserted before the उत्तरपद in a समास, सा as a termination of the Instrumental Singular. Readers are reguested to refer to पाइअसद्दमहण्णवो Vol IV by Pandit Hargovind Das, for the detailed treatment of these linguistic traits.

Dr. Jacobi has (in the article contributed to the Modern Review Dec. 1914), written a few words on the language used in the Paumachariya. This language, as said above, is Jaina Maharashtri. "The cases of declensions of nouns, and even forms of the verb are very frequently interchanged to a

much greater extent than is found in any other Prakrit work." The Locative Plural is used, more than once, for the Instrumental Plural. Frequently we find the Absolute for the Infinitive. Also the uninflected form for one with case affix is not a rarity in this work. "It is therefore a primitive and not yet grammatically refined Prakrit."

I have put together some of the instances hinted at by that learned Orientalist.

(1) Loc. Pl. for Instr Pl.

नागेमु, तेमु, जुवईमु, मउडेमु, etc. etc.

(2) Absolutive for Infinitive.

परिदेविऊग, चिन्तिऊग, हरिऊग, परिचइउगं, रम्भिउग, पालेऊग, घेत्तूण, गन्तूण, कहिऊग, निन्दिऊग, etc. etc.

(3) Infinitive for Absolutive.

मुणित्तु, रहत्तु, करित्तु, नमिउं, काउं, गन्तुं etc. etc.

(4) Uniflected forms:

वीरं विलोगरयमल भयवं, जे महारिसि गणहर अणगार लद्धमाहप्पे, जिणगुणवोगा घेत्तूग, सीयं विमुक्केसी पगलियंग, पवगतणओ तं लङ्कासुन्दरी भणइ etc. etc.

These are some of those so called "primitive characteristics found here, of the language used by Vimalasuri.

॥ श्रीविमलसूरिप्रशिष्यश्रीविमलसूरिविरचितं ॥

॥ पउमचरियम् ॥

तो मगहनराहिवई विम्हियहियओ मुणिं पणमिऊणं ।
पुच्छइ अणन्नहियओ कहेहि रामस्स संबंधं ॥ १ ॥
रामस्स किं व दिट्ठं माहप्पं जणयनरवरिन्देणं ।
रूवगुणजोव्वणधरी निरूविया जेण सा सीया ॥ २ ॥
अहभणइ गणाहिवई सेणिय निसुणेहि जणयनरवइणा ।
कज्जेणजेण दुहिया रामस्स निरूविया सीया ॥ ३ ॥
वेयड्ढदाहिणेणं कइलासगिरिस्स उत्तरदिसाए ।
देसा हवन्ति बहवे गामागरनगरपरिपुण्णा ॥ ४ ॥
तत्थेव अत्थिदेसो एक्कोच्चिय अद्धवव्वरो नामं ।
निस्संजमनिस्सीलो बहुमेच्छसमाउलो घोरो ॥५॥
तत्थ य मऊरमाले नयरे परिवसइ मेच्छजणपउरे ।
नामेण आयरङ्गो राया जमसरिसदढंसतो ॥ ६ ॥
कम्बोयमुयकवोया देसो अन्नेय सवरजणपउरा ।
एएसु जे नरिन्दा ते तगया आयरङ्गस्स ॥ ७ ॥
अह अन्नया कयाई देसं जणयस्स वव्वरो राया ।
उव्वासिउं पयत्तो चिलायसेन्नेण परिपुण्णो ॥ ८ ॥
सोऊण जणयराया देसं उव्वासियं अणज्जेहिं ।
पेसेइ तुरियचवलं पुरिसं निय दसरहनिवस्स ॥ ९ ॥

गन्तूण पणमिऊण य सव्वं मेच्छागमं परिकहेइ ।
देसविणासं च पुणो जं चिय जणएण संदिट्ठं ॥ १० ॥
सामिय विन्नवइ तुमं जणओ जणयवच्छलो कयपणामो ।
मह अद्धबब्बरेहिं सव्वो उव्वासिओ विसओ ॥ ११ ॥
सावयसमणा य बहू विद्धत्थाणि य जिणिन्दभवणाणि ।
एयनिमित्तेण पहू एह लहुं रक्खणट्ठाए ॥ १२ ॥
भणिऊण एवमेयं रामं सद्दाविऊण नरवसभो ।
सव्वबलसमुदएणं रज्जं दाउं समाढत्तो ॥ १३ ॥
चामीयरकलसकरा गुरू पडुपडहवन्दिघोसेणं ।
अहिसेयकारणट्ठे रामस्स अवट्ठिया पुरओ ॥ १४ ॥
दट्ठूण एरिसं सो आडोवं भणइ गरुयं वयणं ।
किंकारणम्मि सुहडा कलसविहत्था समल्लीणा ॥ १५ ॥
तो दसरहो पवुत्तो पुत्तय मेच्छाण आगयं सेन्नं ।
पुहई पालेहि तुमं तस्साहं अहिमुहो जामि ॥ १६ ॥
भणइ विहसन्तवयणो रामो किं ताय पसुसरिच्छाणं ।
उवरिं जासि महाजस पुत्तेण मए सहीणेणं ॥ १७ ॥
सोऊण वयणमेयं हरिसियहियओ नराहिवो भणइ ।
बालोसि तुमं पुत्तय कहमिच्छबलं रणे जिणसि ॥ १८ ॥
भणइ पउमो नराहिव थोवोच्चिय हुयवहो वणं बहुयं ।
डहइ य खणेण सव्वं किं च बहुत्तेण निव्वडइ ॥ १९ ॥
रामस्स वयणनिहसं सोऊणं नरवई भणइ एवं ।
संगामे सुहडजसं पुत्तय पावन्तओ होहि ॥ २० ॥

काऊण पियपणामं दोविकुमारा महन्तबलसहिया ।
अह निग्गया पुराओ जयसद्दुग्घुट्ठतूररवा ॥ २१ ॥
तावच्चिय पढमयरं विणिग्गयाणं तु जणयतणयाणं ।
दो चेव जोयणाइं उभयबलाणन्तरं जायं ॥ २२ ॥
रिवुबलसद्दुक्करिसं असहन्ता जणयसन्तिया सुहडा ।
पविसन्ति मेच्छसेन्नं गहन्व मेहाण संघायं ॥ २३ ॥
मेच्छाण आरियाण य संगामो दारुणो समावडिओ ।
अन्नोन्नसत्थपन्तियसंघट्टुट्ठेन्तजालोहो ॥ २४ ॥
अन्तरिओ च्चिय कणओ मेच्छेहिं बहलतमसरिच्छेहिं ।
ताहे जणयनरिन्दो वाहेइ समन्तसेन्नेणं ॥ २५ ॥
तो वव्वरेहि जणओ भग्गेहि पुणोपुणो समन्तेहिं ।
परिवेढिओ खणेणं सूरो इव मेहनिवहेणं ॥ २६ ॥
एयन्तरम्मि रामो लक्खणसहिओ बलेण परिपुण्णो ।
संपत्तो च्चिय सहसा तं मेच्छबलं अइमहन्तं ॥ २७ ॥
आसासिऊण जणयं रामो तं मेच्छसुहडसंघायं ।
पउमसरं पिव हत्थी कुणइ चिय विहयविद्धत्थं ॥ २८ ॥
तह लक्खणो वि बाणे मुञ्चइ उवरिं अणारियभडाणं ।
नज्जइ य सायरवरे वरिसइ मेहो सरयकाले ॥ २९ ॥
निद्दयपहरुम्महियं भग्गं चिय मेच्छसाहणं समरे ।
तह विय सोमित्तिसुओ धावइ मग्गेण बलसहिओ ॥ ३० ॥
दट्ठूणनिययसेन्नं भग्गं चिय लक्खणेण परहुत्तं ।
सयमेव आयरङ्गो सुहडेहिसमं समुट्ठेइ ॥ ३१ ॥

केएप फन्लासा मुयपिन्छसप्पमा तहिं अन्ने ।
अवरे तम्बयरगा वानरदेहा निविदनासा ॥ ३२ ॥
यउल्पत्तनिय धा मणिमयकडिसुत्तयाभरणदेहा ।
धाऊकयागया विद्दुमसिरिमञ्जरीकुसुमा ॥ ३३ ॥
एवंविहेहि समयं जोहेहि आयम्बनरवसहो ।
अह लक्खणस्स पुरओ उवट्ठिओ दप्पियामरिसो ॥ ३४ ॥
गयरसद्दसीहनिन्धा सरसत्तिकराळकोन्तगहियकरा ।
जुज्झन्ति मेच्छसुहडा सोहन्ता अन्नमन्नोहं ॥ ३५ ॥
अह लक्खणस्स चावं दुहाकयं आयरङ्गनरवइणा ।
जाव य गेण्हइ खग्गं ताव य विरहो कओ सिग्घं ॥ ३६ ॥
दट्ठूण लक्खणं सो विरहं सयमेव उट्ठिओ रामो ।
सरसत्तिचक्कमोग्गरसएसु सेन्नं विवायन्तो ॥ ३७ ॥
रामेण आयरङ्गो गरुयपहाराहओ कओ विमुहो ।
नस्सइ विभग्गमाणो दस वि दिसाओ पलोयन्तो ॥३८ ॥
हयविहयविप्पइन्नं सेन्नं काऊण राहवो समरे ।
मग्गं अमुञ्चमाणो नियत्तिओ लक्खणेण तओ ॥ ३९ ॥
जाओ महाणन्दो पुहई आवासिया भयविमुक्का ।
वीसज्जिओ रामो लद्धजसो पत्थिओ नयरिं ॥ ४० ॥
तं पुरिसयारनिहम दट्ठूण नराहिवेण तुट्ठेणं ।
रामस्स निययधूया जणएण निरूविया सीया ॥ ४१ ॥
एवं मणुस्सो सुकएण पुव्वं जयं रणे पावइ वीरसत्तो ।
वित्थारयकित्ती भुवणे पसिद्धो ससिव्व रामो विमलप्पभावो ॥४२॥

। इय पउमचरिए मेच्छपराजयकित्तणो नाम सत्तावीसमो उद्देसओ समत्तो ।

अह अन्नया कयाइ पुहइ भमन्तेण नारएण सुया ।
रामस्स पवररूवा जणएण निरूविया सीया ॥ १ ॥
ताहे नहङ्गणेणं उप्पइउं नारओ गओ मिहिलं ।
कन्नालोयणहियओ सीयाभवणं समल्लीणो ॥ २ ॥
दट्ठूण पविसरन्तं दीहजडामउडभासुरं सहसा ।
भयविहलवेविरङ्गी सीया भवणोयरं लीणा ॥ ३ ॥
अणुमग्गेण रियन्तो रुद्धो नारीहिं दारवालीहिं ।
कलहन्तो ताहि समं गहिओ सो रायपुरिसेहिं ॥ ४ ॥
जाव य भणन्ति पुरिसा को एसो हणह मुट्ठिपहरेहिं ।
ताव भउव्विग्गमणो उप्पइउं नारओ नट्ठो ॥ ५ ॥
कइलासपव्वओवरि आसत्थो चिन्तिऊण आढत्तो ।
अह तं पोढकुमारी वसणसमुद्दे निवाडेमि ॥ ६ ॥
परिचिन्तिऊण एवं सिग्घं रहणेउरं गओ नयरं ।
ताहे उज्जाणहरे सीयारूवं पडे लिहइ ॥ ७ ॥
तावच्चिय चन्दगई समयं भामण्डलेण नयराओ ।
अह निग्गओ महप्पा कीलणहेउं तमुज्जाणं ॥ ८ ॥
तत्थेव काणणहरे कन्नारूवं पडे समालिहियं ।
दट्ठूण तं विसण्णो सहसा भामण्डलकुमारो ॥ ९ ॥
मुयइ दीहुस्सासे सोयइ पलवइ य अन्नमन्नाइं ।
रत्तिदिया य निद्दं न लहइ चिन्तापरिग्गहिओ ॥ १० ॥

सुसुयन्धगन्धमल्लाइयाइ आहारमज्जगविहोओ ।
नेच्छइ अगन्नहियओ परिहायइ अङ्गमङ्गेसु ॥ ११ ॥
नाऊग तं कुमारं मयणावत्थं तु नारओ ताहे ।
अह देइ दरिसणं चिय वीसत्थो तस्स गन्तूणं ॥ १२ ॥
भामण्डलेग दिट्ठो तुरियं अब्भुट्ठिओ पणमिऊणं ।
दिन्नासणोवविट्ठो भणिओ य मुणी निसामेहि ॥ १३ ॥
केण वि उज्जाणहरे आलिहिया बालिया मणभिरामा ।
जइ जाणसि भूयत्थं साहसु फरुसेरिसावूया ॥ १४ ॥
जं एव पुच्छिओ सो भणइ तओ नारओ पसंसन्तो ।
अत्थि महिलाए राया जणओ सो इन्दकेउसुओ ॥ १५ ॥
तस्स महिला विदेहा तीए दुहिया इमा पवरकन्ना ।
जोव्वणगुणाणुरूवा सीया नामेण विक्खाया ॥ १६ ॥
अहवा किं परितुट्ठो पडिरूवं पेच्छिऊण आलेक्खे ।
जे तीए विब्भमगुणा ते चिय को वण्णिउं तरइ ॥ १७ ॥
एवं कहिऊण गओ जहिच्छियं नारओ अइतुरन्तो ।
भामण्डलो वि दियहा वम्महसरसल्लिओ गमइ ॥ १८ ॥
जइ तं कन्नारयणं न लहामि कईवएहि दिवसेहि ।
तो न य जीवामि फुडं मयणभुयङ्गेण दट्ठो हं ॥ १९ ॥
सीयारूवविणडियं पुत्तं नाऊण तत्थ चन्दगई ।
भामण्डलस्स पासं समयं कन्ताए संपत्तो ॥ २० ॥
भणइ तओ चन्दगई पुत्तय मा एव दुक्खिओ होहि ।
कन्ना वरेमि गन्तुं जा तुज्झ अवट्ठिया हियए ॥ २१ ॥

संथाविऊण पुत्तं चन्दगई भणइ अत्तणो महिलं ।
विज्जाहरमणुयाणं कह संबन्धो इमो होइ ॥ २२ ॥
भूमीगोयरनिलयं अम्हं न हि जुज्जए तहिं गन्तुं ।
अहवा तेण न दिन्ना का वयणसिरी तया अम्हं ॥ २३ ॥
तम्हा अकालहीणं कंचि उवायं करेमि भ हं ।
कन्नाए तीए पियरं एत्थेव ठिओ समाणेमि ॥ २४ ॥
चवलगइनामधेयं सद्दावेऊण तस्स एयन्ते ।
सव्वं कहेइ राया भामण्डलदुक्खमाईयं ॥ २५ ॥
सामियआणाए लहुं मिहिलानयरिं गओ चवलवेगो ।
काऊण आसरूवं वित्तासन्तो भमइ लोयं ॥ २६ ॥
दट्ठूण नरवरिन्दो आसं उद्दामयं नयरमज्झे ।
तो भणइ गेण्हह इमं अदिट्ठपुव्वं महातुरयं ॥ २७ ॥
नरवइवयणेण तओ गहिओ पुरिसेहि पग्गहकरेहिं ।
ठविओ य मन्दुराए कुङ्कुमचच्चिक्कखुरियङ्गो ॥ २८ ॥
सो तत्थ मासमेगं अवट्ठिओ ताव तुरियवेगेणं ।
संपत्तो भणइ निवं गयवरपयवासिओ एक्को ॥ २९ ॥
सामिय सुणेहि दिट्ठो हत्थी पराणगो व्व रणम्मि ।
धीवन्तरेण पेच्छह तं घेप्पन्तं फलिगदप्पं ॥ ३० ॥
सो एव भणियमेत्तो विणिग्गओ नरवई गयारूढो ।
पत्तो य तं पएसं पेच्छइ वरवारणं मत्तं ॥ ३१ ॥
दट्ठूण सरसि दुग्गे हत्थी तो नरवई भणइ सिग्घं ।
आणेह किंचि तुरयं जेणारुहिऊण विलग्गामि ॥ ३२ ॥

तावच्चिय सो तुरओ उवगीओ कढिणदप्पमाहप्पो ।
मायङ्गकुञ्जरवरं तं आरूढो नरवरिन्दो ॥ ३३ ॥
आरूढस्स य तुरओ उप्पइओ नहयलं चवलवेगो ।
हाहारवं महन्तं काऊण भडा गया सपुरं ॥ ३४ ॥
तत्तो अणेयदेसा वोलेऊणं जिणालयासन्ने ।
पायवसाहाए लहुं आलग्गो नरवई धणियं ॥ ३५ ॥
सो तस्स तरुवराओ ओइण्णो कयगमणं तुरं ।
पेच्छइ वरपासायं उब्भासन्तं दस दिसाओ ॥ ३६ ॥
आयड्ढिऊण खग्गं विगयभओ गोउरं समल्लीणो ।
अह पेच्छइ तत्थ पुणो वावी उज्जाणमज्झम्मि ॥ ३७ ॥
दिट्ठं जिणिन्दभवणं नाणाविहभत्तिमउडपन्तीयं ।
इन्दस्स वासगेहं नज्जइ सग्गाउ अवइण्णं ॥ ३८ ॥
अब्भन्तरं पविट्ठो पेच्छइ सीहासणट्ठियं पडिमं ।
आइगरस्स भगवओ दंतुज्जलदामउज्जयसोहं ॥ ३९ ॥
रइऊण अञ्जलिउडं सहसा ओमुच्छिओ समासत्थो ।
भावेण पययमणसो करेइ थुइमङ्गलविहाणं ॥ ४० ॥
काऊण य किइकम्मं उवविट्ठो तत्थ विम्हओ जणओ ।
मोत्तूण आसरूवं चवलगई चिय गओ सपुरं ॥ ४१ ॥
नमिऊण सामिचलणे पत्तो साहेइ अवहियं जणयं ।
उज्जाणमज्झयारे ठवियं चिय जिणहरासन्ने ॥ ४२ ॥
सोऊण आगयं सो जणयं विज्जाहराहिवो तुट्ठो ।
घेत्तूण महाभूयं तं जिणभवणं गओ सिग्घं ॥ ४३ ॥

दिव्वविमाणारूढो दिट्ठो जणएण सुहडपरिकिण्णो ।
मुणिओ य कओ एसो इहागओ खेयराहिवई ॥ ४४ ॥
अमुणियचित्तसहावो जणओ संहासणन्तरनिलुक्को ।
जावच्छइ तावच्चिय चन्दगईणं कया पूया ॥ ४५ ॥
थुइमङ्गलं च विहिणा काऊणं तत्थ बारसावत्तं ।
अह गाइउं पवत्तो जिणगुणवीणा य घे ूणं ॥ ४६ ॥
जो तियसाहिवेहि ण्हविओ गिरिमत्थए किन्नरसिद्धजक्खकय मङ्गलसदए ।
जम्मजराविओगघणकम्मविणासए पणमह आयरेण समयं उसभजिणिन्दए ॥ ४७ ॥
तुहं सयंभू भयवं चउम्मुहो पियामहो विण्हु जिणो तिलोयणो ।
अणन्तसोक्खामलदेहधारिणो सयंपवुद्धो वरधम्मदेसओ ॥ ४८ ॥
पणमह सुरनरससिरविमहियं बहुविहगुणसयवरसिरिनिलयं ।
अणुवमअचलियसिवसुहफलयं जिणवर सुचरिय तुह मम सरणं॥४९
उसभं जियमच्छररागमयं भयरोगाइमणगपणासयरं ।
करणुज्जयधम्मपइस्सगुरुं गुरुकम्ममहोयहिसोसगयं ॥ ५०
एवं गायन्तस्स य संहासणअन्तराउ निष्फिडिओ ।
जणओ चन्दगईणं दिट्ठो य तओ समालत्तो ॥ ५१
भणिओ य माहसु फुडं को सि तुमं कहिं च पयन्तो ।
केणेण कारणेणं अच्छसि एयं जिणाययणे ॥ ५२
मिहिलापुरीए अहयं जणओ नामेण इन्दकेउसुओ ।
एयभणिओ य हरिउं केणवि मायातुरंगेणं ॥ ५३

संभासियरूपविगया दोण्णि विय सुहासणेसु उवविट्ठा ।
अच्छन्ति पीइपमुहा वेसम्भसमागयालावा ॥ ५४
नाऊण परियं सो चन्दगई भगइ जणय निसुणेहि ।
दुहिया तुज्झ कुमारी अत्थि त्ति मए सुयं पुव्वं ॥ ५६
सा मह सुयस्स दिज्जउ कन्ना भामण्डलस्स अणुरूवा ।
गाढम्हि अणुग्गहिओ जणय तुमे नत्थि संदेहो ॥ ५६
सो भणइ खेयराहिव मह वयणं सुणसु ताव एगमणा ।
दसरहतणयस्स दिन्ना सा कन्ना रामदेवस्स ॥ ५७
भणइ पुणो चन्दगई सा कन्ना केण कारणेण तुमे ।
दसरहतणयस्स दिन्ना एयं मे कोउयं परमं ॥ ५८
मिहिलापुरीए देसो अत्थि ममं धणसमिद्धजणपउरो ।
सो अद्धवव्वरेहिं मेच्छेहि विणासिओ सव्वो ॥ ५९
संगामम्मि पवत्ते मेच्छा रामेण निज्जिया सव्वे ।
रक्खससमागमत्ता देवेहिं जे न जिप्पन्ति ॥ ६०
पुणरवि य महं देसो सव्वो आवासिओ भयविमुक्को ।
रामस्स पसाएणं जाओ धणरयणपडिपुण्णो ॥ ६१
तस्सुवयारस्स मए सा कन्ना रूवजोव्वणगुणोहा ।
दिन्ना रामस्स फुडं एयं ते साहियं गुज्झं ॥ ६२
सुणिऊण वयणमेयं भणन्ति विज्जाहरा परमरुट्ठा ।
अविसेसो जणय तुमं कज्जाकज्जं न लक्खेसि ॥ ६३
मेच्छेसु किं व कीरइ पसवसरिच्छेसु हिणसत्तेसु ।
भग्गेसु तेसु समरे सुहडाण जसो न निव्वडइ ॥ ६४

फायस्स सुक्करुक्खे पीई वालस्स विसफले होइ ।
तह इच्छइ अविसेसो हीणो हीणेण संजोगो ॥ ६५
परिचयमु कुसंबन्धं जणय तुमं भूमिगोयरेण समं ।
विज्जाहरेण समयं करेहि नेहं सययकालं ॥ ६६
देवोव्व संपयाए चन्दगई खेयराहिवो सूरो ।
एयस्स देहि कन्नं का गणणा पायचारेणं ॥ ६७
जणएण वि पडिभणिया किं निन्दह भूमिगोयरे तुब्भे ।
तित्थयरचक्कवट्टी हवन्ति मणुया हलधरा य ॥ ६८
भोत्तूण भरहवासं बहवे इक्खागवंससंभूया ।
असुरसुरनमियचलणा सिवमयलमणुत्तरं पत्ता ॥ ६९
तत्थेव महावंसे अणरण्णसुओ सुमङ्गलागब्भे ।
जाओ पउमपुरीए नराहिवो दसरहो नामं ॥ ७०
रुवगुणसालिणीणं पञ्चसया जस्स पवरजुवईणं ।
पुत्ता य पउममाई चत्तारि जणा महासत्ता ॥ ७१
रामस्स विक्कमगुणं नाऊणं तस्स परमउवयारं ।
तेण मए निययसुया निरूविया तस्स वरकन्ना ॥ ७२
विज्जाहरा पवुत्ता जणय तुमं सुणसु निच्छयं अम्हं ।
गव्वं चिय अइतुङ्गं रामस्स फुडं समुव्वहसि ॥ ७३
एवं चिय धणुरयणं वज्जावत्तं सुगेण्ह कयरक्खं ।
जइ कुणइ वसे रामो तो कन्ना गेण्हउ कयत्थो ॥ ७४
अह पुन वज्जावत्तं धणुरयणं अन्नओ वसे रामो ।
न कुणइ नरवइमज्झे तो से कन्ना कओ होइ ॥ ७५

अह ते खेयरवसहा जयं धणुयं न गेण्हिउं तुरिया ।
मिहिलाभिमुहा चलिया गयो य सपुरं च चन्दगई ॥ ७६
पत्तो कओरसंहं जयसद्दगुरुमङ्गलरवेणं ।
पविसरइ नियमभरणं जणओ बहुजणवयाइण्णो ॥ ७७
विविहाउहपरिहत्था विज्जाहरपत्थिया बलसमिद्धा ।
आवासिया समन्ता मिहिलाए बाहिरुद्देसे ॥ ७८
ताव य खेयरवसभा पगट्ठमाहप्पदप्पउच्छाहो ।
चिन्तेइ जणयराया दीहुस्सासे विमुयन्तो ॥ ७९
उत्तमनारीहि समं तत्थ विदेहा गया निवसयास ।
उव्विग्गिया भणइ पहू किं झायसि महिलियं अन्नं ॥ ८०
अहवा कहेहि मज्झं तं विलयं जं मणेण चिन्तेसि ।
आणेमि तक्खणं चिय मा एवं दुक्खिओ होहि ॥ ८१
जं एवं समालत्तो जणओ, तो भणइ अत्तणो कन्तं ।
अमुणियकज्जा सि तुमं महचिन्ताकारणं सुणसु ॥ ८२
मायातुरङ्गमेणं नीओहं तेण कह्वि वेयड्ढं ।
विज्जाहिवेण तत्तो समयं काऊण परिमुक्को ॥ ८३
वज्जावत्तवरधणुं जइ काहिइ अत्तणो वसे रामो ।
ता होही कन्ना ते न पुणो अन्नेण मेएणं ॥ ८४
तं च अवन्नेण मए वन्दावत्थेण इच्छियं सव्वं ।
विज्जाहरेहि धणुयं इहागियं नयरबाहिरओ ॥ ८५
जइ पुण संजीवं चिय पउमो न करेइ तं महाधणुहं ।
तो खेयरेहि बाला हिज्जिहिइ न एत्थ संदेहो ॥ ८६

दियहाणि वीस अवही एयाण मए कया अपुण्णेणं ।
एत्तो परं तु नियमा नेहिन्ति बलाधियारेणं ॥ ८७
सुणिऊण वयणमेयं वइदेही सोगपूरियसरीरा ।
परिदेविउं पयत्ता नयणजलासित्तथणजुयला ॥ ८८
किं णाम मए सामिय दइवस्स कयं अभागधेज्जाए ।
जेण बहुदुक्खनिलयं इमं सरीरं विणिम्मवियं ॥ ८९
पुत्तेण न संतुट्ठो धूयं हरिऊण उज्झओ दइवो ।
मा मे होही एसा नेहस्सऽवलम्बणं बाला ॥ ९०
एकस्स जाव अन्तं न जामि दुक्खस्स पावकम्मा हं ।
तावच्चिय गरुययरं बिइयं तु निम्मवियं विहिणा ॥ ९१
रोवन्ती भणइ निवो भद्दे छड्डेहि सोगसंबन्धं ।
नव्वावेइ समत्थं लोयं पुव्वकयं कम्मं ॥ ९२
संथाविऊण महिलं जणएण समन्तओ धणुवरस्स ।
उवसोहिया विसाला धरणी कयमण्डणाडोवा ॥ ९३
तीए सयंवरत्थे आहूया नरवई समत्तेणं ।
सिग्धं साएयपुरो रामस्स वि पेसिओ दूओ ॥ ९४
सोऊण दूयवयणं पउमो भडचडयरेण महएणं ।
लक्खणभरहेहि समं मिहिलानयरी समणुपत्तो ॥ ९५
मायावित्तेहि समं सव्वे विणया नराहिवा मिहिलं ।
संमाणिया य परमं जणएण पमन्नहियएणं ॥ ९६
विज्जाहरा य मणुया सव्वालंकारभूसियसरीरा ।
रइयासणेसु पत्तो उवविट्ठा परियणसमग्गा ॥ ९७

तत्तो सा धणुभवणे सयहि कन्नासएहि परिकिण्णा ।
पेच्छइ नरिन्दवसभे सीया कयमङ्गलाडोवे ॥ ९८
तो कञ्चुई पवुत्तो वाले रामो इमो मणभिरामो ।
दसरहनिवस्स पुत्तो देवकुमारोवमसिरीओ ॥ ९९
एयस्स जो समीवे अणुओ चिय लक्खणो महाबाहू ।
भरहो सत्तुग्घो विय दोण्णि वि एए वरकुमारा ॥ १००
हरिवाहणो महप्पा बाले मेहप्पभो य चित्तरहो ।
अह मन्दिरो जओ चिय सिरिकन्तो दुम्मुहो भाणू ॥ १०१
राया चेव सुमरी बुहो विसालो य सिरिधरो धीरो ।
अचलो य बन्धुरुदो तहय सिही पत्थिवो सूरो ॥ १०२
एए अन्नेय बहु विसुद्धकुलसंभवा नरवरिन्दा ।
तुज्झ कएण वरतणू इहागया धणुपरिक्खाए ॥ १०३
मन्तीण समुद्धीयं धणुवं जो कुणइ एत्थ सज्जीवं ।
सो होही वरणीओ कन्नाए नत्थि संदेहो ॥ १०४
एवं च भणियमेत्ते कमेण चावस्स अभिमुहा सव्वे ।
अह ढुक्किउं पयत्ता निमज्जियपरियरावेढा ॥ १०५
जहजह ढुकन्ति भडा तहतह अग्गी विमुञ्चए धणुयं ।
विज्जुच्छडासरिच्छं भीमोरगमुक्कनीसासं ॥ १०६
केएत्थ अग्गिभीया करेसु पच्छाइऊण नयणाइं ।
भज्जन्ति पडिवहेणं अन्नोन्नं चेव लङ्घन्ता ॥ १०७
अन्ने पुण दूरत्था दट्ठूण फुरन्तपन्नयाडोवं ।
कम्पन्ति चलसरीरा पणट्ठवाया दिसामूढा ॥ १०८

पन्नयवायाभिहया पलासपत्तं व घत्तिया अवरे ।
मुच्छाविहलसरीरा केई पुण थम्भिया सुहडा ॥ १०९
केई भणन्ति ठाणं जइ विहु जीवन्तया गमिस्सामो ।
तो दाणमणेयविहं दाहामो दीणकिविणाणं ॥ ११०
अन्ने भणन्ति एवं अम्हेनिययासु महिलियासु समं ।
कालं चिय नेस्सामो किं वा एयाए रूवाए ॥ १११
अवरे भणन्ति एसा केणवि माया कया अउण्णेग ।
ठविया य मरणहेउं बहुयाणं नरवरिन्दाणं ॥ ११२
ताव य चलन्तकुण्डलमउडालंकारभूसियसरीरो ।
पउमो गयवरगामो अल्लीणो धणुवरन्तेणं ॥ ११३
अह ते महासुयङ्गा नियसहावट्ठिया परमसोमा ।
धणुयं पि विगयजालं गहियं रामेण सहसत्ति ॥ ११४
ठविऊण लोहपीढे सज्जीवं धणुवरं कयं सिग्घं ।
तावच्चिय संजायं रवेणुतमोच्छयं गयणं ॥ ११५
आकम्पिया य सेला विवरीयं चिय वहन्ति सरियाउ ।
उक्कातडिच्छडालं वि मवण्णं दिसायक्कं ॥ ११६
सव्वत्तो घोररवा चण्डा निवडन्ति तत्थ निग्घाया ।
सूरो पणट्ठतेओ जाओ य जणो मउविग्गो ॥ ११७
एयारिसम्मि जाए पल्यावत्ते जए धणुवरं तं ।
विलएइ पउमनाहो सव्वनरिन्दाण पच्चक्खं ॥ ११८
एयन्तरम्मि गयणे देवा मुञ्चन्ति कुसुमवरवासं ।
साहुत्ति जंपमाणा जयसद्दुग्घुट्ठतूरखा ॥ ११९

रामेण धणुवरं तं गाढं अप्फालियं तं सहस्सेणं ।
जह सहिनेहि फुट्टं नवपाउसमेहसङ्काए ॥ १२०
सुहिओ व्व सायरवरो सो जणनियहो फणेण आसन्नो ।
ताव च्चिय पसयच्छी सीया रामं पलोएइ ॥ १२१
उद्धसियरोमकूवा सिणेहसंबंधजणियपरिओसा ।
लीलाए संचरन्ती रामस्स अवट्ठिया पासे ॥ १२२
ओयारिऊण धणुयं पउमोनियमयासणे सुहनिविट्ठो ।
सीयाए समं रेहइ रइसाहिणो अणङ्गो व्व ॥ १२३ ॥
तं लक्खणेण धणुय घेत्तूणं वलइयं सहरिसेणं ।
आकड्ढियं सदप्पं पवणुभियसमुद्दनिग्घोसं ॥ १२४
दट्ठूण विक्कमं ते सव्वे विज्जाहरा भउव्विग्गा ।
देन्ति गुणसालिणीओ अट्ठारसपवरकन्नाओ ॥ १२५
विज्जाहरेहि सिग्घं गन्तूण चक्कवालनयरं ।
चित्तन्ते परिकहिए चन्दगई दुम्मणा जाओ ॥ १२६
आलोइऊण भरहो रामं दढसत्तिकन्तिपडिपुण्णं ।
अह सोइउं पयत्तो तक्खणमेत्तेण पडिबुद्धो ॥ १२७
गोत्तं पिया य एक्को एयस्स ममं पि दोण्ह वि जणाणं ।
नवरं अब्भुयकम्मो रामो परलोयसुकएणं ॥ १२८
पउमदलसरिसनयणा पउमसुही पउमगब्भसंकासा ।
पउमस्स इमा भज्जा जाया नियपुण्णमावेणं ॥ १२९
सव्वकलागमकुसला विमणं नाऊण केगईपुत्तं ।
दइयस्स साहइ फुडं भरहकुमारस्स सब्भावं ॥ १३०

भरहस्स मए सामिय मुणियं सोगाउरं मणं गाढं ।
तह तं करेमि सिग्घं जह निव्वेयं न य उवेइ ॥ १३१
अत्थि जणयस्सभाया कणओ नामेग एत्थ मिहिलाए ।
जाया य सुप्पभाए तेए सुभद्दा पवरकन्ना ॥ १३२
सिग्घं सयंवरा सा घोसाविज्जउ नरिन्दमज्झम्मि ।
जाव न गच्छइ भरहो अज्जं चिय परमनिव्वेयं ॥ १३३
भणिऊण एवमेयं सा वत्ता दसरहेण कणयस्स ।
कहिया य निरवसेसा तेण विय पडिच्छिया आणा ॥ १३४
कणएण तत्थ तुरियं सव्वेवि नराहिया समाहूया ।
जे वि य गया निवेसं ते वि तहिं चेवमल्लीणा ॥ १३५
उवविट्ठेसु कमेणं कणयसुया तत्थ आगया कन्ना ।
परिहरिऊण नरिन्दे वरेइ भरहं सुभद्दा सा ॥ १३६
अच्चन्त विसमभावं सेणिय पेच्छसु खलाण कम्माणं ।
पडिबुद्धो चिय भरहो भज्जाए विमोहिओ पच्छा ॥ १३७
जंपन्ति एक्कमेक्कं विलक्खवयणा नराहिवा सव्वे ।
जा जस्स पुव्वविहिया भज्जा सा तस्स उवणमइ ॥ १३८
रामेण तओ सीया परिणीया संपयाए परमाए ।
भरहेण वि कणयसुया तेणेव निओगकरणेणं ॥ १३९
सव्वे काऊण तहिं वीवाहमहुस्सवं नरवरिन्दा ।
नियनयपुराणि कमेणं संपत्ता साहणसमग्गा ॥ १४०
दसरहस्स सुया बलदप्पिया नववहूहि समं जणसेविया ।
पविसरन्ति कमेण सुकोसलं विमलकित्तिधरा पुरिसोत्तमा ॥ १४१
इय पउमचरिए रामलक्खणधणुरयणलाभविहाणो नाम
अट्ठावीसइमो उद्देसओ समत्तो ॥

Notes.

Chapter 27.

St. 1. मगहनराहिवई Sk. मगधनराधिपतिः the king of the Magadha country. विम्हियहियओ Sk. विस्मितहृदयः one whose mind is wonder-struck, astonished. पणमिऊणं Sk. rt. प्र+नम् having bowed down. पुच्छई[1] Sk. rt. प्रच्छ् (पृच्छ्) asks, questions, अणन्नहियओ Sk. अनन्यहृदयः one whose heart is not wavering; concentrated on one particular thing. कहेहि Sk. rt. कथ् please narrate.

St. 2. दिट्ठं Sk. rt. दृश् seen, observed. माहप्पं Sk. माहात्म्यं greatness. जणयनरवरिन्देणं Sk. जनकनरवरेन्द्रेण by Janaka–the best among kings. रूवगुणजोव्वणधरी Sk. रूपगुणयौवनधारिणी one who possesses youth, virtues and beauty. निरूविया Sk. rt. नि+रूप् betrothed.

St. 3. भणइ Sk. rt. भण speaks, narrates. गणाहिवई Sk. गणाधिपतिः the first and foremost among the Ganadharas. Ganadharas were the direct pupils of Lord Mahâvira. Tradition has it that they wrote what Lord Mahâvira taught them. Their writings form the basis of the Jaina Sacred Canon. निसुणेहि[2] Sk. rt. नि+श्रु please listen to or lend me

1. S. H. प्रच्छः पुच्छः 8. 4. 97.
2. S. H. चि–श्रु–णो ह्रस्वश्च 8. 4. 241.

your ears. कज्जेणजेण Sk. यस्मात् कारणात् the deed for which.

St. 4. वेयड्ढदाहिणेणं Sk. वैताढय दक्षिणेन to the South of the Mountain Vaitâdhya. This is the name of a mountain which lies to the North of Bharâta-varsha. कइलासगिरिस्स Sk. कैलासगिरेः of the Mountain Kailâsa. This is the name of a high peak in the Himâlayan range. According to Hindu Mythology this is a sacred resort of God S'ankara. हवन्ति[3] Sk. rt. भू there exist गामागरनगरपरिपुण्णा Sk. ग्रामाकरनगरपरिपूर्णाः full of cities and collections of villages.

St. 5. अत्थि Sk. rt. अस् there exists. च्चिय Sk. एव. अध्दवब्बरो Sk. अर्धबर्बरः name of a country inhabited by the Mlechchhas. निस्संजमनिस्सीलो Sk. निःशीलसंयमः morally bankrupt and self-indulgent. बहुमेच्छसमाउलो Sk. बहुम्लेच्छसमाकुलः teeming with the Mlechchhas. घोरो Sk. घोरः literally it means aweful; here it means not abounding in pleasing natural scenery.

St. 6. मउरमाले Sk. मुकुरमाले in Mukuramâla; it is the name of the capital of the above mentioned country. मेच्छजणपउरे Sk. म्लेच्छजनप्रचुरे wherein many Mlechchhas lived. जमसरिसदढसत्तो Sk. यमसदृशदृढसत्वः one who

3. S. H. भुवेर्हो-हुव-हवाः 8. 4. 60.

possesses as much formidable strength as Yama.—God of Death.

St. 7. कम्बोयसुयकवोया Sk. कम्बोजशुककपोताः names of countries inhabited by Non-Aryans सवरजणपउरा Sk. शबरजनप्रचुराः countries abounding in the mountaineers.

St. 8. अन्नया कयाई Sk. अन्यदा कदाचित् once upon a time. वब्बरो Sk. बर्बरः the Mlechchha king. उव्वासिउं Sk. rt. उद्+वस् to devastate. पयत्तो Sk. rt. प्र+वृत् made himself ready. चिलायसेन्नेण Sk. किरातसैन्येन with an army consisting of the mountain-tribes.

St. 9. सोऊण Sk. rt. श्रु having heard. अणज्जेहिं Sk. अनार्यैः by the Non-Aryans. पेसेइ Sk. rt. प्रेष् sends. तुरियचवलं Sk. त्वरितचपलं promptly and quickly.

St. 10. पुरिसं Sk. पुरुषं an emissary. गन्तूण[4] Sk. rt. गम् (गच्छ्) having gone. मेच्छागमं Sk. म्लेच्छागमं the invasion by the Mlechchhas. संदिट्ठं Sk. rt. सम्+दिश् (as) directed, instructed, told etc.

St. 11. सामिय Sk. स्वामिन् oh Lord ! विन्नवइ Sk. rt. वि+ज्ञप् requests. जणवच्छलो Sk. जनवत्सलः affectionate towards his subjects. कयपणामो Sk. कृतप्रणामः one who has paid the due reverence. मह Sk. मम mine. विसओ Sk. विषयः country; kingdom.

4. S'. C. for other forms क्त्वातुमोर्डित्वः । २०१'

St. 12. सावयसमणा Sk. श्रावकश्रमणाः the laymen and the ascetics.

S'ravâka, S'râvikâ, Sâdhu, and Sadhvî are the four different orders in Jainism. The Tîrthankara founded these "bands" of the religions followers. विद्धत्थाणि Sk. rt. वि+ध्वस् demolished. जिणिन्द्भवणाणि Sk. जिनेन्द्रभवनानि temples dedicated to Jina. One who has subdued or conquerred the enemies in the form of passions etc. is called Jina. cf. Abhayadeva-Samavâyânga. एयनिमित्तेण Sk. एतन्निमित्तेन due to this reason. पहू Sk. प्रभो oh! Lord. एह Sk. rt. इ please go. लहुं Sk. लघु quickly. रक्खणट्ठाए Sk. रक्षणार्थम् for defence or protection.

St. 13. भणिऊण Sk. rt भण् sub voce, St. 3. सद्दाविऊण Sk. rt. शब्द् having called. नरवसभो Sk. नरवृषभः the best among men. There are certain words in Sanskrit which when appended to certain words, give the sense of superiority. e.g. सिंह, व्याघ्र, गो, वृषभ etc. सव्वबलसमुदएणं Sk. सर्वबलसमुदायेन to-gether with the whole army. दाउं Sk. rt. दा (यच्छ्) to give or hand over; here it means to abdicate in favour of. समाढत्तो[5] Sk. rt. समा+रभ् began.

St. 14. चामीयरकलसकरा Sk. चामीकरकलशकराः

5. S. H. मलिनोभय-ढत्त-पाइक्कं । 8-2-138. contra. Dr. Woolner. Introduction to Prakrit.

St. 17. विहसन्तवयणो Sk. विकसद्वदनः or विहसद्वदनः (i) one whose face is blooming. (ii) one whose face is smiling. पसुसरिच्छाणं Sk. पशुसदृक्षाणाम् against those who are (weak) like beasts. उवरिं Sk. उपरि towards, against, महाजस Sk. महायशः you who are very much famous. सहीणेणं Sk. सहितेन when you have got me by your side.

St. 18. हरिसियहियओ Sk. हर्षितहृदयः one who went into hysterics of jubilation. कह Sk. कथम् how; in what manner. जिणसि[7] Sk. rt. जी dost conquer.

St. 19. थोवो Sk. स्तोकः little. हुयवहो Sk. हुतवह् fire. डहइ Sk. rt. दह् burns. खणेण Sk. क्षणेन in a moment. निव्वडइ Sk. rt. निर्+पद् is accomplished.

St. 20. वयणनिहसं Sk. वचननिष्कर्षं the purport or the quintessence of his speech. संगामे Sk. संग्रामे on the battle-field. सुहडजसं Sk. सुभटयशः the fame of a great warrior. पावन्तओ Sk. rt. प्र+आप् obtaining. होहि Sk. rt. भू may you be or get.

St. 21. काऊण Sk. rt. कृ having done. महन्तवलसहिया Sk. महाबलसहितौ *accompained by* a large army. निग्गया Sk. rt. निर्+गम् Started. पुराओ Sk. पुरतः from the city. जयसद्दग्घुट्ठतूररवा

7. See Sub voce 2.

Sk. जयशब्दोद्घुष्टतूर्यरवौ for whom the musical instruments were played upon along with the exclamations of victory.

St. 22. पढमयरं Sk. प्रथमतरं first of all or more early than. जणयतणयाणं Sk. जनकतनयानां of the sons of Janaka. जोयणाइं Sk. योजने a distance of two yojanas. उभयबलाणन्तरं Sk. उभयबलान्तरं the distance between the two armies. जायं Sk. rt. जन् (जा) there was.

St. 23. रिवुबलसद्दुक्करिसं Sk. रिपुबलशब्दोत्कर्षं the rising tumultuous noise of the hostile army. असहन्ता Sk. rt. सह् not tolerating, unable to put up with. जणयसन्निया Sk. जनकसत्काः those that were with Janaka. गह Sk. ग्रहः Sun. मेहाण Sk. मेघानां of the clards. संघायं Sk. संघातं a collection.

St. 24. आरियाण Sk. आर्याणाम् of the Aryans. दारुणो Sk. दारुणः very sanguinary. समावडिओ Sk. rt. समा + पत् there took place. अन्नोन्नसत्थपन्तिय-संघुट्टेन्तजालोहो Sk. अन्योन्यशस्त्र-पङ्क्तिसंघट्टोत्तिष्ठज्ज्वालौघः the battle in which great flashes were rising up from the clash of the rows of the weapons of each other.

St. 25. अन्तरिओ Sk. rt. अन्तर् + इ was surrounded by. बहलतमसरिच्छेहिं Sk. बहलतमःसदृक्षैः by the soldiers of the hostile army who resembled inky nothingness; mass of impene-

trable darkness. वाहई Sk. rt. वह् marching on. समन्तसेन्नेणं Sk. सामन्तसैन्येन with the soldiers of the subordinate princes.

St. 26. भग्गेहि Sk. rt. भज् (by those) whose ranks were shattered. पुणो पुणो Sk. पुनःपुनः after. This goes with the previous word it means who were often routed by the army of Janaka. परिवेढिओ[8] Sk. परि + वेष्ट् was surrounded. We have to take this with वव्वरेहि i. e. who was surrounded by the Mlechchhas. सूरो इव etc. see sub voce. verse 23.

St. 27. एयन्तरम्मि Sk. एतस्मिन्नन्तरे in the meanwhile. संपत्तो Sk. rt. सम् प्र + आप् arrived. appeared on the battlefield.

St. 28. आसासिऊण Sk. rt. आ + श्वस् having consoled. पिव Sk. इव like; as. कुणइ[9] Sk. rt. कृ does. विहयविद्धत्थं Sk. विहतविध्वस्तं slaughtered or massacred.

St. 29. मुञ्चइ Sk. rt. मुच् (मुञ्च्) darts. अणारियभडाणं Sk. अनार्यभटानाम् on the Non-Aryan soldiers. नज्जइ Sk. rt. ज्ञा. It seems, appears. वरिसइ Sk. rt. वृष् rains. सरयकाले Sk. शरद्काले in the autumn season.

St. 30. निद्दयपहरुम्हवियं Sk. निर्दय प्रहारोप्मायितं

---

8. S. H. वेष्ट. 8–4–221.
9. S. H. कृगेः कुणः । 8–4–65.

excited by the merciless onslaughts. मेच्छसाहणं Sk. म्लेच्छसाधनं the army of the Mlechchhas. धावइ Sk. rt. धाव् runs.

St. 31. परहुत्तं Sk. परा+भू defeated. सयमेव Sk. स्वयमेव himself. समुट्ठेइ[10] Sk. rt. सम्‌उद्‌+स्था rises, girds up his loins for a fight.

St. 32. केयत्थ Sk.केचिदत्र some, on this side. कज्जलाभा Sk. कज्जलाभाः black like collyrium. सुयपिच्छसमप्पभा Sk. शुकपिच्छसमप्रभाः having the colour of the feathers of a parrot. तम्बयवण्णा Sk. ताम्रवर्णाः having the colour of copper. वामणदेहा Sk. वामनदेहाः dwarfs. चिविडनासाः Sk. चिपिटनासः flat-nosed.

St. 33. वक्कलपत्तनियत्था Sk. वल्कलपत्रनिवस्त्राः whose garments consisted of leaves and barks. मणिमयकडिसुत्तयाभरणदेहा Sk.मणिमयकटिसूत्राभरणदेहाः whose bodies were adorved with ornaments—girdles set in with jewels. धाऊकयङ्गराया Sk. धातुकृताङ्गरागाः who had besmeared their bodies with red powder. विरइयसिरिमञ्जरीकुसुमा St. विरचितश्रीमञ्जरीकुसुमा : who were bedecked with flowers etc.

St. 34. समयं Sk. समकम् with जोहेहि Sk. योधैः with warriors. दप्पियामरिसो Sk. दर्पितामर्षः whose anger was due to his pride.

St. 35. गयवसहसीहचिन्धा Sk. गजवृषभसिंहचिह्नाः

---

10. S. H. उदष्ठ-कक्कुरौ । 8-4-17.

who had emblems of lion, bull and elephant. सरसत्तिकरालकोन्तगहियकरा Sk. गृहितशरशक्तिकराल-कुन्तकरा: who held in their hands dangerous spears, clubs and arrows. जुज्झन्ति Sk. rt. युध् fight. खोहन्ता Sk. rt. क्षुभ् agitating : perturbing exciting. अज्जववलोहं Sk. आर्यबलौघं the army of the Aryans. Janaka etc. St. 36. चावं Sk. चाप bow. दुहाकयं Sk. द्विधा and rt. कृ smashed into two pieces. गेण्हइ Sk. rt. ग्रह् takes up. विरहो Sk. विरथ: pulled down from the chariot.

St. 37. सरसत्तिचक्कमोग्गरसयसु Sk. शरशक्तिचक्र-मुद्गरशतै: by hundreds of weapons, hammers, discks, clubs, arrows etc. विवायन्तो St. rt. वि + पद् slaughtering.

St. 38. गरुयपहाराहओ Sk. गुरुप्रहाराहत: beaten by heavy blows. कओ विमुहो Sk. कृत:विमुख. was made to flee from the battle field. 12 नस्सइ Sk. rt. नश् disappears. विभग्गमाणो Sk. rt. वि + भज् whose ranks were shattered पलोयन्तो Sk. rt. प्र + लोक् looking arround.

St. 39. हयविहयविप्परुद्धं Sk. हतविहतविप्ररुद्धं which was scattered and obstructed on all sides.

St. 40. आवासिया Sk. rt. आ + वास् was

---

11. S. H. युध...ज्झ: 18. 4. 217.
12. S. H. ग्रह...अहिपचुआ: । 8. 4. 209.
13. S. H. शकादीनांद्वित्वम् । 8. 4. 230.

re-inhabited by people. भयविमुका Sk. भयविमुक्ता free from danger. वीसज्जिओ Sk. rt. वि + सृज् was bidden farewell. पत्थिओ Sk. rt. प्र + स्था started.

St. 41. पुरिसयारनिहसं Sk. rt. पुरुषकारनिकषं the touch-stone of manliness or we may take निहस to mean निष्कर्ष and translate it as quintessence of manliness. तुट्ठेणं Sk. rt. तुष् by the king who was pleased. निययधूया Sk. निजधृता his own daughter.

St. 42. मणुस्सो Sk. मनुष्यः man. पावइ Sk. rt. प्र + आप् obtains. वीरसत्तो Sk. वीरसत्वः valrous. विक्खायकित्ती Sk. विख्यातकीर्तिः famous. ससी Sk. शशी moon. विमलप्पभावो Sk. विमलप्रभावः having unstained greatness. Here the poet has used intentionally his name.

Thus ends the chapter no. 27. named "the description of the defeat of the Mlechchhas" in the Paumachariya.

Ch. 28.

St. 1. भमन्तेण Sk. rt. भ्रम् (by Nârada) who was wandering. सुया Sk. सुता daughter. पवररूवा Sk. प्रवररूपा one who was of excellent beauty.

St. 2. नहङ्गणेणं Sk. नभाङ्गणेन through the sky. उप्पइउं Sk. rt. उद् + पत् having flown. कन्नालोयणहियओ Sk. कन्यालोकनहृदयः who had the

intention to look at the girl समल्लीणो Sk. rt. सम् + ली resorted to.

St. 3. पविसरन्तं Sk. rt. प्र + विश् entering दीहजडामउडभासुरं Sk. दीर्घजटामुकुटभासुरं resplendent with the coronet and the long tuft of hair, भयविहलवेविरङ्गी Sk. भयविह्वलवेपिताङ्गी one whose limbs were trembling and experiencing unrest due to fear. भवणोयरं Sk. भवनोदरं the innermost recesses of the palace.

St. 4. रियन्तो Sk. rt. रि, री, ऋ going. रुद्धो Sk. rt. रुध् obstructed. कलहन्तो Sk. rt. कलह् quarreling दारवालीहिं Sk. द्वारपालीभिः by the female gate-keepers. रायपुरिसेहिं Sk. राजपुरुषैः by the royal servants.

St. 5. हणइ Sk. rt. हन् beat severely. मुट्ठिपहरेहिं Sk. मुष्टिप्रहारैः by beating with the fists. भउव्विग्गमणो Sk. भयोद्विग्नमनाः one whose mind was anxious or dejected due to fear. नट्ठो Sk. rt. नश् disappeared.

St. 6. आसत्थो Sk. आ+श्वस् consoled himself. चिन्तिऊण Sk. rt. चिन्त् to contemplate. पोढकुमारिं Sk. प्रौढकुमारीं the haughty or proud girl. वसणसमुद्दे Sk. व्यसनसमुद्रे in the ocean of miseries. निवाडेमि Sk. rt. नि + पत् shall drown her.

St. 7. परिचिन्तिऊण Sk. rt. परि + चिन्त् having deliberated upon. उज्जाणहरे Sk. उद्यानगृहे in the sylvan abode; in the floral sport-

ing house. सीयारुवं Sk. सीतारुपं the image of Sita. पट्टे Sk. पटे on a slab of stone. लिहइ Sk. rt. लिख् draws, paints.

St. 8. महप्पा Sk. महात्मा one who has a magnaminous soul. कीलणहेउं Sk. क्रीडनहेतुं for the purpose of pleasurable dalliance.

St. 9. काणणहरे See sub voce St. 7. समालिहियं Sk. rt. समा + लिख् drawn or painted. विसण्णो Sk. rt. वि + सद् dejected.

St. 10. दीहुस्सासे Sk. दीर्घोच्छ्वासान् long or heavy sighs. सोयइ Sk. rt. शुच् bewails, laments. पलवइ Sk. rt. प्र + लप् deliriously raving. लहइ Sk. rt. लभ् obtains. चिन्तापरिग्गहिओ Sk. चिन्तापरिगृहित: affected by an anxiety.

St. 11. सुसयन्धगन्धमल्लाइयाइ Sk. सुसुगन्धिगन्ध माल्यादीनि garlands and very fragrant flowers. आहारमज्जणविहीओ Sk. आहारमज्जनविधीन् the ceremonies of taking bath and food. परिहायइ Sk. rt. परि+हा going them; wasting in body.

St. 12. नाऊण Sk. rt. ज्ञा having known. मयणावत्थं Sk. मदनावस्थं love sick. दरिसणं Sk. दर्शनं appearance. वीसत्थो Sk. rt. वि + श्वस् having full confidence.

St. अब्भुट्ठिओ Sk. rt. अभि and उद् + स्था stood up in reverence. दिन्नासणोवविट्ठो Sk. rt. दत्तासनोपविष्ट: sat on the seat after he was offered the same. निसामेहि Sk. rt. नि + शम् please hear.

St. 14. मणभिरामा Sk. मनोभिरामा pleasing to the mind. जाणसि[14] Sk. rt. ज्ञा dost know. भूयत्थं Sk. भूतार्थं the truth. साहसु[15] Sk. rt. कथ् please tell. एरिसा Sk. ईदृशी such. धूया Sk. धूता daughter.

St. 15. पुच्छिओ Sk. rt. प्रच्छ् (पृच्छ्) asked; questioned. पससन्तो Sk. rt. प्र + शंस् praising इन्दकेउसुओ Sk. इन्द्रकेतुसुतः the son of Indraketu.

St. 16. पवरकन्ना Sk. प्रवरकन्या the best girl. जोव्वणगुणाणुरूवा Sk. यौवनगुणानुरूपा like her (Videha) in virtues and beauty.

St. 17. पेच्छिऊण Sk. rt. प्र + ईक्ष् having seen. आलेक्खे Sk. आलेख्ये in the picture. विब्भमगुणा Sk. विभ्रमगुणाः bodily gestures. वण्णिउं Sk. rt. वर्ण् to describe, delineate. तरइ[16] Sk. rt. शक् is able.

St. 18. कहिऊण Sk. rt. कथ् having told. जहिच्छियं Sk. यथेच्छं according to his sweet will. अइतुरन्तो Sk. rt. अति + त्वर् hastening. दियहा Sk. दिवसान् days. वम्महसरसल्लिओ Sk. मन्मथशरशल्यितः who was made a target of, by the arrows of Cupid. गमइ Sk. rt. गम् passes.

St. 19. कन्नारयणं Sk. कन्यारत्नं the best among the girls. कईवएहि Sk. कतिपयैः in a

14. S. H. ज्ञो-जाण-मुणौ। 8-4-7.
15. S. H. कथेर्वज्जर...साहाः 8-4-2.
16. S. H. शकेश्चय:तरपाराः। 8-4-86.

few (days). फुडं Sk. स्फुटं certainly. मयणभुयङ्गेण Sk. मदनभुजङ्गेन by the serpent in the form of Cupid. दट्ठो Sk. rt. दंश् bitten.

St. 20. सीयारूवविणडियं Sk. सीतारूपविनाटितं maddened by the beauty of Sita. पासं Sk. पार्श्वं near. कन्ताए Sk. कान्तया with the queen.

St, 21. दुक्खिओ Sk. rt. दुःख् afflicted. वरेमि Sk. rt. वृ seek the hand of the girl in marriage. गन्तुं Sk. rt. गम् having gone. तुज्झ Sk. तव Your.

St. 22. संथाविऊण Sk. rt. सम् + स्था having eased or appeased him. अत्तणो Sk. आत्मनः to his own. (queen).

St. 23. भूमिगोयरनिलय Sk. भूमिगोचरनिलयं the place of those whose movements are confined to the earth only. जुज्जए Sk. rt. युज् befits; behoves, वयणसिरी Sk. वदनश्री the splendour of the face. अम्हं Sk. अस्माकं our.

St. 24. अकालहीणं Sk. अकालहीनं without loss of time. उवायं Sk. उपायं way; a means. एत्थेव Sk. अत्रैव. here. ठिओ Sk. rt. स्था remaining (here). समाणेमि Sk. समा + नी fetch.

St. 25. एयन्ते Sk. एकान्ते in private. दुक्खमाईयं Sk दुःखादि everything including the mental pain of Bhamandala.

St. 26. सामिआणाए Sk. स्वाम्याज्ञया by the royal behest आसरूवं Sk. अश्वरूपं equestrian

form. वित्तासन्तो Sk. rt. वि + त्रस् terrifying लोयं Sk. लोकं the earth.

St. 27. उद्दामयं Sk. उद्दामं haughty, नयरमज्झे Sk. नगरमध्ये in the heart of the city. अदिट्ठपुव्वं Sk. अदृष्टपूर्वं not seen before.

St. 28. पग्गहकरेहिं Sk. प्रग्रहकरैः by the grooms holding reins in their hands. ठविओ Sk. rt. स्था housed. मन्दुराए Sk. मन्दुरायाम् in the stable. कुङ्कमचच्चिकछुरियङ्गो Sk. कुङ्कुमचर्चितछुरिताङ्गः one (horse) whose limbs were besmeared and adorned with the red sacred and auspicious powder. चर्चित and छुरित mean मण्डित and लिप्त respectively.

St. 29. निव Sk. नृपं to the king गयवरपयवासिओ Sk. गजवरप्रतापत्रासितः frightened or terrified by the strength of the great elephant. It has been suggested to me that at times त in the Mss reads व and hence the Sk. equivalent can be गजवरपदत्रासितः i. e. frightened by the foosteps i. e. movements of the great elephant. I *mainly rely on this that* प्रताप cab be पयव and त्रासित as तासित and finally आसिअ :

St. 30. एरावणो Sk. ऐरावतः the celestial elephant of Indra. थोवन्तरेण Sk. स्तोकान्तरेण Sk. in a short while घेप्पन्तं[17] Sk. rt. ग्रह् being caught. कढिणदप्पं Sk. कठिनदर्पं haughty.

17. S. H. ग्रहेर्घेप्पः। 8-4-256.

St. 31. पत्तो Sk. rt. प्र + आप् reached. पएसं Sk. प्रदेशं place.

St. 32. सरसि Sk. सरसि in a lake. दुग्गे Sk. दुर्गे (in a place) difficult to be reached किंचि Sk. कंचित् some one. बलपरिहत्थं Sk. बलपरिपूर्णं strong enough. विलग्गामि Sk. rt. वि + लग् catch hold of.

St. 33. उवणीओ Sk. rt. उप + नी brought मोत्तण Sk. rt. मुच् (मुञ्च) having dismounted from,

St. 34. हाहारवं महल्लं काऊण Sk. महान्तं हाहारवं कृत्वा having raised a hue and cry सपुरं Sk. स्वपुरं to their Capital,

St. 35. वोलेऊणं[18] Sk. rt. वि & अति + क्रम् having passed over. जिणालयासन्ने Sk. जिनालयसमीपे near the temple dedicated to Jina. पायवसाहाए Sk. पादपशाखायां in a branch of a tree. आलग्गो Sk. rt. आ + लग् clasped fast धणियं Sk. घनिकं fast.

St. 36. ओइण्णो अव+तॄ descended. कञ्चणामयं Sk.. कांचनमय golden. वरपासाय Sk. वरप्रासादं the best palace. उब्भासन्तं Sk. rt. उद् + भास् making the directions resplendent. तुङ्गं Sk. तुङ्गं towering.

St. 37. आयड्ढिऊण Sk. आ + कृष् having unsheathed. गोउरं Sk. गोपुरं the entrance. वावी Sk. वापी a well.

18. S. H. गमेः वोल...अवहराः । 8-4-161.

St. 38. णाणाविहमणिमऊहपज्जलियं Sk. नानाविधमणिमयूखप्रज्वलितं lustrous on account of the rays of different sorts of jewels. वासगेह Sk. वासगृहं (?) वासगेहं the palace or divine residence. सग्गाउ Sk. स्वर्गात् from the heaven.

St. 39. सीहासणट्ठियं Sk. सिंहासनस्थितां sitting on a throne. पडिमं Sk. प्रतिमां idol. आइगरस्स Sk. आदिकरस्य of the Lord आदिकर. आदौ प्राथम्येन श्रुतधर्माचारादि ग्रन्थात्मकं करोति – तदर्थ प्रणायकत्वेन प्रणयतीत्येवंशील: आदिकर: of Abhyadeva. on Samavâyânga. दीहजडामउडकयसोहं Sk. दीर्घजटामुकुटकृतशोभां which was bedecked with a coronet and long tuft of hair.

St. 40 रइऊण अञ्जलिउडं Sk. रचयित्वा अञ्जलिपुटं having folded his hands in a form of reverence. ओमुच्छिओ Sk. rt अव + मूर्च्छ् fainted समासत्थो Sk. rt. समा + श्वस् brought to his senses. पययमणसो Sk. प्रयतमना: with active wind. थुइमङ्गलविहाणं Sk. स्तुतिमङ्गलविधानं Singing the auspicious panegyrics.

St. 41. किइकम्मं Sk. कृतिकर्म Salutation and reverencing i. e. वन्दनकं. विम्हओ Sk. rt. वि+स्मि astonished. विय Sk. अपि च and also St. 42 सामिचलणे Sk. स्वामिचरणे feet of his Lord. अवहियं St. अप + हृ abducted जिणहरासन्ने Sk. जिनगृहसमीपे in the vicinity of the temple of Jina

St. 43. विज्जाहराहिवो Sk. विद्याधराधिप: the

who is the destroyer of the "obstructing actions," death, old age, birth etc. आयरेण Sk. आदरेण with respect.

St. 48 सयंभू Sk. स्वयंभूः Self created. चउम्मुहो Sk. चतुर्मुखः four—faced God. Brahma. विण्हु St. विष्णुः God Vishnu. तिलोयणो Sk. त्रिलोचनः God Shankara. अणन्तसोक्खामलदेहधारिणो Sk. अनन्तसौख्यामलदेहधारी one whe has a body which is stainless, and of unlimited happiness. सयंपबुद्धो Sk. स्वयंप्रबुद्धः one who is self enlightened. वरधम्मदेसओ Sk. वरधर्मदेशकः one who is a preacher of an excellent religion.

St. 49. सुरनरससिरविमहियं Sk. सुरनरशशिरविमहितं to one who is respected by sun, moon, men and Gods. बहुविहगुणसयवरसिरिनिलयं Sk. बहुविधगुणशतवरश्रीनिलयं to one who is the abode of the best prosperity and hundreds of various virtues. अणुवमअचलियसिवसुहफलयं Sk. अनुपमाचलितशिवसुखफलं to one who gives incomparable and permanent welfare. सरणं Sk. शरणं resort.

St. 50. करणुज्जयधम्मपहस्स Sk. करणोद्यतधर्मपथस्य of that path of Religion which is characterised by readiness for action. गुरुकम्ममहोयहिसोसणयं Sk. गुरुकर्ममहोदधिशोषनकं who dries up the big ocean of actions. भयदोग्गइमग्गपणासयरं Sk. भवदुर्गतिमार्गप्रणाशकरं, to one who

destroyes tho way to endless cycle of births in this world. जियमच्छररागभयं Sk. जितमत्सररागभयं to one who has conquerred fear, attachment pride etc.

St. 61. निप्फिडिओ Sk. rt. नि + स्फिट् came out. समालत्तो Sk. rt. समा + लप् talked.

St. 62. कहिं Sk. कुत्र where वत्थव्वो Sk. वास्तव्यः residence. जिणाययणे Sk. जिनायतने in the templo of Jina.

St 63 अहयं Sk. अहम् I. हरिउं Sk. rt. हृ having been abducted. मायातुरङ्गेणं Sk. मायातुरगेन by a magcial horse.

St. 64. संभासियकयविणया Sk. संभाषितकृतविनयौ the two kings who had shown respect for each other and exchanged good words mutually. सुहासणेसु Sk. शुभासनयोः in two auspicious chairs or सुखासनयोः in two easy chairs. पीइपमुइया Sk. प्रीतिप्रमुदितौ full of love वीसम्भसमागयालावा Sk. विश्रम्भसमागतालापौ the two kings who talkod to each other with great confidence.

St. 65. पत्थिवं Sk. पार्थिवं the king. दुहिया Sk. दुहिता daughter.

St. 66. दिज्जउ St. rt. दा may she be given to. अणुरूवा Sk. अनुरूपा befitting. गाढम्मि Sk. गाढम् गाढम् means much. अणुग्गहिओ Sk. rt. अनु + ग्रह् favoured.

who is the destroyer of the "obstructing actions," death, old age, birth etc. आयरेण Sk. आदरेण with respect.

St. 48 सयंभू Sk. स्वयंभूः Self created. चउम्मुहो Sk. चतुर्मुखः four—faced God. Brahma. विण्हु St. विष्णुः God Vishnu. तिलोयणो Sk. त्रिलोचनः God Shankara. अणन्तसोक्खामलदेहधारिणो Sk. अनन्तसौख्यामलदेहधारी one whe has a body which is stainless, and of unlimited happiness. सयंपबुद्धो Sk. स्वयंप्रबुद्धः one who is self enlightened. वरधम्मदेसओ Sk. वरधर्मदेशकः one who is a preacher of an excellent religion.

St. 49. सुरनरससिरविमहियं Sk. सुरनरशशिरविमहितं to one who is respected by sun, moon, men and Gods. बहुविहगुणसयवरसिरिनिलयं Sk. बहुविधगुणशतवरश्रीनिलयं to one who is the abode of the best prosperity and hundreds of various virtues. अणुवमअचलियसिवसुहफलयं Sk. अनुपमाचलितशिवसुखफलं to one who gives incomparable and permanent welfare. सरणं Sk. शरणं resort.

St. 50. करणुज्जयधम्मपहस्स Sk. करणोद्यतधर्मपथस्य of that path of Religion which is characterised by readiness for action. गुरुकम्ममहोयहिसोसणयं Sk. गुरुकर्ममहोदधिशोषनकं who dries up the big ocean of actions. भयदोग्गइमग्गपणासयरं Sk. भयदुर्गतिमार्गप्रणाशकरं, to one who

destroyes the way to endless cycle of births in this world. जियमच्छररागभयं Sk. जितमत्सररागभयं to one who has conquerred fear, attachment pride etc.

St. 51. निप्फिडिओ Sk. rt. नि + स्फिट् came out. समालत्तो Sk. rt. समा + लप् talked.

St. 52. कहिं Sk. कुत्र where वत्थव्वो Sk. वास्तव्यः residence. जिणाययणे Sk. जिनायतने in the temple of Jina.

St 53 अहयं Sk. अहम् I. हरिउं Sk. rt. हृ having been abducted. मायातुरङ्गेणं Sk. मायातुरगेन by a magcial horse.

St. 54. संभासियकयविणया Sk. संभाषितकृतविनयौ the two kings who had shown respect for each other and exchanged good words mutually. सुहासणेसु Sk. शुभासनयोः in two auspicious chairs or सुखासनयोः in two easy chairs. पोइपमुहा Sk. प्रीतिप्रमुखौ full of love वेसम्भसमागयालावा Sk. विश्रम्भसमागतालापौ the two kings who talked to each other with great confidence.

St. 55. पत्थिवं Sk. पार्थिवं the king. दुहिया Sk. दुहिता daughter.

St. 56. दिज्जउ St. rt. दा may she be given to. अणुरूवा Sk. अनुरूपा befitting. गाढम्हि Sk. गाढम् गाढम् means much. अणुग्गहिओ Sk. rt. अनु + ग्रह् favoured.

St. 57. एगमणो Sk. एकमनाः one with a steady mind.

St. 58. पुणो Sk. पुनः once-more कोउयं Sk. कौतुकं curiosity.

St. 59. धणसमिद्धजणपउरो Sk. धनसमृद्धजनप्रचुरः abounding in men and prosperous. विणासिओ Sk. rt. वि + नश् devastated.

St. 60. पवत्ते Sk. rt. प्र + वृत् began; commenced. निज्जिया Sk. rt. निर् + जि conquered. रक्खससमाणसत्ता Sk. राक्षससमानसत्वाः Strong like the Rakshasas. जिप्पन्ति Sk. rt. जि are conquerred.

St. 61. पसाएणं Sk. प्रसादेन by his grace. धणरयणपडिपुण्णो Sk. धनरत्नपरिपूर्णः full of jewels and wealth.

St. 62. उवयारस्स Sk. उपकारस्य for the obligation. रूवजोव्वणगुणोहा Sk. रूपयौवनगुणौघा a heap of virtues, youth and beauty. The word ओघ means here that she was extremely virtuous etc. साहियं Sk. rt. कथ् told, narrated. गुज्झं Sk. गुह्यं secret.

St. 63. परमरुट्ठा Sk. परं रुष्टाः much excited, exasperated. कज्जाकज्जं Sk. कार्याकार्यं the things that should be done and those that should be avoided. लक्खेसि St. rt. लक्ष् dost see, mark.

St. 64. कीरइ Sk. rt. कृ is done; accomplished. पसवसरिच्छेसु Sk. पशुसदृक्षैः by those

that are (weak) like animals. The word पसव is देशो it means a deer and hence we can say पसयसद्दक्षैः by those that are deer-like i. e.extremely weak. हीणसत्तेसु Sk. हीनसत्वैः by those who have a low vitality.

St. 65. कायस्स Sk. काकस्य of the crow. सुक्करुक्खे Sk. शुष्कवृक्षे in a tree having leaves and branches dried up. संजोगो Sk. संयोगं contact.

St. 66. परिच्चयसु Sk. rt. परि + त्यज् please abandon कुसंवंधं Sk. कुसंवंधं bad relations. नेहं Sk स्नेहं affection.

St. 67. व्व Sk. इव like. संपयाए Sk. संपदा by wealth or in wealth. गणणा Sk. गणना consideration. पायचारेणं Sk. पादचराणाम् of those that walk on feet.

St. 68. पडिभणिया Sk. rt. प्रति + भण् retorted. निन्दह Sk. rt. निन्द् censure. तित्थयरचक्कवट्टी Sk. तीर्थंकरः prophet. This title is peculiar to the Jains. The Buddhists have used it in the sense of false teachers. There have been 24 such prophets among the Jains and Mahavira is the last of them.[20]

St. 69. भोत्तूण Sk. rt. भुज् having enjoyed. इक्खागवंससंभूया Sk. इक्ष्वाकुवंशसंभूताः born in the Ikshvaku race. असुरसुरनमियचलणा Sk, असुरसु-

20 Dr. Buhler. Indian Sect of Jainas.

रनमितचरणाः whose feet have been worshipped by Gods and Demons.

St. 70. गब्भे Sk. गर्भे in the womb. पढमपुरीए Sk. प्रथमपुर्यां in the first city i. e. Ayodhya.

St. 71. रूवगुणसालिणीणं Sk. रूपगुणशालिनीनाम् of those who had virtues and beauty. पञ्चसया Sk. पञ्चशतानि five hundred पवरजुवइणं Sk. प्रवरयुवतीनां of the best girls. चत्तारि Sk. चत्वारः four.

St. 72. विक्कमगुणं Sk. विक्रमगुणान् virtues and valour वरकन्ना Sk. वरकन्या the best girl.

St. 73. निच्छयं Sk. निश्चयं determination. अम्हं Sk. अस्माकं our गव्वं Sk. गर्वं pride. समुव्वहसि Sk. rt. सम् उद् + वह् dost bear (pride).

St. 74. वज्जावत्तं Sk. वज्रावर्तं (the bow) which is adamantine like Vajra and circular. कयरक्खं Sk. कृतरक्षं which has been protected. कुणइ वसे Sk. वशीकरोति controls. कयत्थो Sk. कृतार्थः one who has fulfilled his conditions.

St. 75. कहो Sk. कथम् how ? St. 76. गेण्हिउं Sk. rt. ग्रह् having taken. तुरिया Sk. rt. त्वर् hastened.

St. 77. कओवसोहं Sk. कृतोपशोभं which is adorned. जयसद्दुग्घुट्टमङ्गलरवेण Sk. जयशब्दोद्घुष्टमङ्गलरवेन with the auspicious sounds consisting of the exclmaations of Victory.

St. 78. विविहाउहपरिहत्था Sk. विविधायुधपूर्णाः equipped with various weapons. आवासिया Sk.

rt. आ + वस् were accomodated. बाहिरुद्देसे Sk. बहिरुद्देशे on outskirts of the city.

St. 79. खेयरवसओ Sk. खेचरवशगः one who was under the control of the Vidydharas. पणट्ठमाहप्पदप्पउच्छाहो Sk. प्रणष्टमाहात्म्यदर्पोत्साहः one whose enthusiasm, pride and greatness were belittled (by the Vidyadharas) चिन्तेइ Sk. rt. चिन्त् contemplates.

St. 80. निवसयासं Sk. नृपसकाशं near the king झायसि[21] Sk rt. ध्यै dost think of महिलियं Sk. महिलां a woman.

St. 81. विलयं Sk. वनितां woman. मणेण Sk. मनसा in the mind.

St. 82. कन्तं Sk. कान्तां to his Queen. अमुणियकज्जा Sk. अज्ञातकार्या one who does not know what is to be done.

St. 83. तेण कल्लि Sk. तस्मिन् कल्ये or काल्ये at that time. समयं Sk. समयं condition. परिमुक्को Sk. rt. परि + मुच् set free.

St. 84. काहिइ Sk. rt. कृ will do. होही Sk. rt. भू will be भेयण्णं Sk. भेदेन by any other means.

St. 85. अधन्नेण Sk. अधन्येन by my unfortunate self. बन्दावत्थेण Sk. बन्द्यवस्थेन by me who was in the state of a captive. The word बन्द, बन्दी are equal to Sk. बन्दिन् and

21. S. H. ध्या-गोर्झागी। 8. 4. 6.

वन्द्री. Hala has used this word thrice in his Saptas'ati. Cf. Dr. Weber's note in his edition.

St. 86. सज्जीवं Sk. सज्यं ready with the bow-string. हिज्जिहिइ Sk. rt. हृ will be taken away. संदेहो Sk. संदेहः doubt.

St. 87. वीस Sk. विंशतिः twenty. अवही Sk. अवधिः limit. नियमा Sk. नियमात् certainly as agreed. नेहिन्ति Sk. rt. नी will lead away. बलाधियारेणं Sk. बलाधिकारेण forcibly; with the force of the army.

St. 88. सोगपूरियसरीरा Sk. शोकपूरितशरीरा one who is afflicted with dejection. परिदेविउं Sk. rt. परि + देव् to lament. नयनजलासित्तथणजुयला Sk. नयनजलासिक्तस्तनयुगला one whose pair of breasts was wet with the shedding of tears.

St. 89. दइवस्स Sk. दैवस्य of Fate. अभागधेज्जाए Sk. अभागिन्या by my unfortunate self. बहुदुक्खनिलयं Sk. बहुदुःखनिलयं abode of much pain, misery. विणिम्मवियं Sk. rt. वि & निर् + मा was created.

St. 90. धूयं Sk. धूतां daughter. हरिऊण Sk. rt. हृ to carry off. उज्जओ Sk. rt. उद् with यम् became ready. अवलम्बणं Sk. अवलम्बनं support.

St. 91. पावकम्मा Sk. पापकर्मिणी one who does sinful acts. गरुययरं Sk. गुरुतरं more painful. विइयं Sk. द्वितीयं another. विहिणा Sk. विधिना by fate.

St. 92. रोयन्ती Sk. rt. रुद् to the crying

Queen. छड्डेहि[22] Sk. मुच् please refrain from (crying). नच्चावेइ Sk. rt. नृत् makes dance. समत्थं Sk. समस्तं all; the whole. पुव्वकयं Sk. पूर्वकृतं past actions.

St. 93. समन्तओ Sk. समन्ततः arround. कय मण्डणाडोवा Sk. कृतमण्डनाटोपा which was very much adorned.

St. 94. सयंवरत्थे Sk. स्वयंवरार्थं for the choice-marriage. पेसिओ Sk. rt. प्रेष् was sent. साएयपुरी Sk. साकेतपुरीं to Saketa.

St. 95. भडचडयरेण Sk. भटचटकरैः with his retinue consisting of the people of various ranks. समणुपत्तो Sk. rt. सम् & अनु & प्र + आप् arrived, reached.

St, 96. संमाणिया Sk. rt. सम् + मन् welcomed, received cordially. पसन्नहियएणं Sk. प्रसन्नहृदयेन by him whose heart was pleased.

St. 97, सव्वालंकारभूसियसरीरा Sk. सर्वालंकारभूषितशरीरा whose bodies were bedecked with all sorts of ornaments. रइयासणेसु Sk. रचितासनेषु in the seats which were previously arranged. परियणसमग्गा Sk. परिजनसमग्राः accompanied by the followers or attendants.

St. 98. धणुभवणे Sk. धनुर्भवने in the palace where the bow was kept. नरिन्दवसमे Sk. नरेन्द्र वृषमान् the best Kings. कयमण्डणाडोवे Sk. कृत-

22. S. H. मुचेश्छड्ड...। 8-4-91. also 387.

मण्डनाटोपान् who had adorned themselves lavishly.

St. 99. कञ्चुई Sk. कञ्चुकी the chamberlain. देवकुमारोवमसिरीओ Sk. देवकुमारोपमश्रीकः are whose splendour is like that of a divine prince.

St. 100. अणुओ Sk. अनुजः younger one. समीवे Sk. समीपे near.

St. 101. 102. In these stanzas the names of various kings are enumerated. They are, हरिवाहनः, मेघप्रभः चित्ररथः, मन्दिरः, जयः, श्रीकान्तः, दुर्मुखः, भानुः, सुभद्रः, बुधः, विशालः, धीरः, अचलः, बन्धु रुद्रः, शिखी, शूरः

St. 103. विसुद्धकुलसंभवा Sk. विशुद्धकुलसंभवाः born of family girl of stainless reputation. वरतणू Sk. वरतनो or नु oh lady of a beautiful physique. धणुपरिक्खाए Sk. धनुःपरीक्षार्थम् for the inspection of the bow.

St. 104. समुल्लवियं St. rt. सम् & उद्+लप् was declared. वरणीओ Sk. rt. वृ Chosen.

St. 105. ढुक्किउं Sk. rt. ढौक् to approach. निम्मज्जियपरियरावेढा Sk. निर्मार्जितपरिकरावेष्टिताः who had girded up their loins with clean girdles

St. 106. विज्जुच्छडासरिच्छं Sk. विद्युच्छटासदृशं like the flashes of lightning भीमोरगमुक्कनीसासं Sk. भीमोरगमुक्तनिःश्वासं like the exhaling of

the breath of dangerous and venomous serpents.

St. 107. पच्छाइऊण St. rt. प्र+छद् having covered. भज्जन्ति Sk. rt. भज् run away. पडिवहेणं Sk. प्रतिपथा by a wrong way. लङ्घन्ता Sk. rt. लङ्घ् crossing.

St. 108. फुरन्तपन्नयाडोवं Sk. स्फुरत्पन्नगाटोपं the sight in which the serpents were seen to be much excited. कम्पन्ति Sk. rt. कम्प् Shaking. पणट्ठवाया Sk. प्रणष्टवाचः who were benumbed. दिसामूढा Sk. दिशामूढाः who did not know the direction to go away.

St. 109. पन्नयवायाभिहया Sk. पन्नगवाताभिहताः who were over-powered by the furious exhalations of the serpents. घत्तिया Sk. rt. क्षिप् thrown aside. थम्भिया Sk. rt. स्तम्भ् stunned.

St. 110. जीवन्तया Sk. rt. जीव् living. दाहामो Sk. rt. दा will give. दीणकिविणाणं Sk. दीनकृपणेभ्यः to poor and pitiable persons.

St. 111. महिलियासु Sk. महिलाभिः with (our) Queens. रूवाए Sk. रूपिण्या with the beautiful bride.

112. अउण्णेणं Sk. अपुण्येन by a wretch. मरणहेउं Sk. मरणहेतुं the cause of death.

St. 113. चलन्तकुण्डलमउडालंकारभूसियसरीरो Sk. चलत्कुंडलमुकुटालंकारभूषितशरीरः one whose body was adorned by ornaments, crown and a

shaking ear-ornament. गयवरगामी Sk. गजवरगामी one whose gait is like that of an elephant.

St. 114. निययसहावट्ठिया Sk. निजस्वभावस्थिताः *regained their original nature.* परसोमा Sk. परमसौम्याः extremely quiet. विगयजालं Sk. विगत॰ज्वालं from which the flashes had disappeared. सहसत्ति Sk. सहसाइति at once.

St. 115. लोहपीढे Sk. लोहपीठे on the iron slab. रयरेणुतमोच्छयं Sk. रजोरेणुतमोच्छ्रयं in which there was darkness arround and dust and minute particles. गयणं Sk. गगनं Sky. *firmament*

St. 116. विवरीयं Sk. विपरीतं in the *opposite* direction सरियाओ Sk. सरितः rivers. उक्कातडि॰च्छडालं Sk. उल्कातडिच्छटालं in which were seen flashes of lightning, and brands of fire. दिसायक्कं Sk. दिशाचक्रं the directions.

St. 117. निग्घाया Sk. निर्घाताः thundering noises. पणट्ठ तेओ Sk. प्रणष्टतेजाः dim

St. 118. पलयावत्ते Sk. प्रलयावर्ते the *time* of destruction of the world. जए Sk. जगति in the world. विलयइ[23] Sk. rt. आ+रोप् bends पच्चक्खं Sk. प्रत्यक्षं in their presence.

St. 119. कुसुमवरवासं Sk. कुसमवर वर्षं Shower of the best flowers. जंपमाणा Sk. कथ् (जल्प्?) Shouting.

---

23. S. H. आरोपेर्वलः S. 4. 47.

St. 120. अप्फालियं Sk. आस्फालितं dashed on the ground. वरहिणेहि Sk. वर्हिभिः by the peacocks. नवपाउसमेहसङ्काए Sk. नवप्रावृण्मेघशङ्कया doubting it to be the thunderings that presage the arrival of the rain.

St. 121. खुहिओ St. rt. क्षुभ् agitated. जणनिवहो Sk. जननिवहः the crowd of the spectators that had gathered there पसयच्छी Sk. प्रसृताक्षी a lady with elongated eyes.

St. 122. उल्लसियरोमकुवा Sk. उल्लसितरोमकूपा who experienced feeling of horripilation. सिणेहसंबंधजणियपरिओसा Sk. स्नेहसंबधजनितपरितोषा one who is satisfied with the mutual relationship conducing to affection or love. लीलाए Sk. लीलया gracefully.

St. 123. ओयारिऊण Sk. rt. अव+तृ having taken down. सुहनिविट्ठो Sk. सुखं निविष्टः sat down with ease. रेहइ[24] Sk. rt. राज् appears beautiful. रइसहिणो Sk. रतिसहितः accompanied by Rati.

St 124. सहरिसेणं Sk. सहर्षेण. joyfully. पक्खुभियसमुद्दनिग्घोसं Sk. प्रक्षुभितसमद्रनिर्घोषं like the terrible sound of an agitated ocean.

St. 125. देन्ति Sk. rt. दा give (in marriage) अट्ठारसपवरकन्नाओ Sk. अष्टादशप्रवरकन्याः 18. very good girls.

---

24. S. H. राजेरग्ग...रेहाः 8. 4. 100.

St. 126. वित्तन्ते Sk. वृत्तान्तः the incident. दुम्मणो जाओ Sk. दुर्मनाः जातः was dejected in his mind.

St. 127. दढसत्तिकन्तिपडिपुण्णं Sk. दृढशक्ति कान्तिपरिपूर्णं possessing beauty and formidable strength. सोइउं Sk. rt. शुच् to lament पडिवुद्धो Sk. प्रतिबुद्ध : knowing.

St. 128. गोत्तं Sk. गोत्रं race. दोण्ह Sk. द्वयोः of both of us. नवरं Still, however. अब्भुयकम्मो Sk. अद्भुतकर्मा doer of wonderful deeds. परलोय-सुकयणं Sk. परलोकसुकृतेन by good actions in the previous life.

St. 129. पउमदलसरिसनयण St. पद्मदलसदृशनयना one whose eyes are like lotus. पउमगब्भसंकासा Sk. पद्मगर्भसंकाशा onewhose body is as soft as the inner portion of a lotues.

St. 130. सव्वकलागमकुसला Sk. सर्वकलागमकुशला who was proficient in all arts. विमणं Sk. विमनस्कं dejected. दइयस्स Sk. दयिताय to her beloved husband. सब्भावं Sk. सद्भावं the inner thoughts in the mind of Bharata.

St. 131. मए Sk. मया by me. निव्वेयं Sk. निर्वेदं dejection. उवेइ Sk. rt. उप+इ approaches i.e. is (dejected).

St. 132. अत्थि Sk. rt. अस् there is. भाया Sk. भ्राता brother.

St. 133. घोसाविज्जउ Sk. rt. घुष् may she be proclaimed. अज्जं Sk. अद्य to-day.

St. 134. वत्ता Sk. वार्ता story, matter. निरवसेसा Sk निरवशेषम् fully, completely. पडिच्छिया Sk. rt. प्रति + इच्छ् accepted.

St. 135. निवेसं Sk. निवेशं home. तहिं Sk. तस्मिन् there.

St. 136. परिहरिऊण Sk. परि + हृ having left off. वरेइ Sk. rt. वृ chooses.

St. 137. अच्चन्तविसमभावं Sk. अत्यन्तविषमभावं extremely complicated nature of actions. खलाण Sk. खलानां of bad actions. भज्जाए Sk. भार्यया by his wife. विमोहिओ Sk. rt. वि + मुह् disillusioned.

St. 138. विलक्खवयणा Sk. विलक्षवदनाः those who were looking aghast. पुव्वविहिया Sk. पूर्वविहिता destined. उवणमइ Sk. rt. उप + नम् becomes, gets.

St. 139. परिणीया Sk. rt. परि + नी was married. निओगकरणेणं Sk. नियोगकरणेन it is equal to नियोगक्रियया it means by the command, charge or appointed task. (See Raghuvamsa).

St. 140. वीवाहमहुस्सवं Sk. विवाहमहोत्सवं the feasts and ceremonies in connection with marriages of the princesses. साहणसमग्गा Sk. साधनसमग्राः accompanied by their retinue.

St. 141. बलदप्पिया Sk. बलदर्पिकाः proud of their strength. जणसेविया Sk. जनसेविता served upon by people. विमलकित्तिधरा Sk. विमलकीर्तिधराः who have stainless reputation.

Thus ends the chapter no. 28 named, " the Acquisition of the best bow by Rama and Lakshmana " in the Paumachariya.

Notes.

Traditional Explanations of Some of the Technical Terms Occuring in the Text.

1 Ch. 27. St. 3. गणाहिवई Indrabhuti was the head of the eleven direct pupils of Mahavira.

(i) समणस्स णं भगवओ महावीरस्स एक्कारस्स गणहरा होत्था, तं इंदभूई, अग्गिभूई, वायुभूई, वियत्ते, सोहम्मे, मंडिए, मोरियपुत्ते, अकंपिए, अयलभाए, मेयज्जे, पभासे cf समवायाङ्ग सूत्र ११.

(ii) एक्कारसवि गणहरे etc. com. अनुत्तरं ज्ञानदर्शनादि धर्मगणं धारयन्तीति गणधराः cf श्रीभद्रबाहुकृतावश्यकसूत्रनिर्युक्ति and मलयगिरिकृत विवरण thereon.

(iii) एक्कारस उ गणहरा वीरजिणिंदस्स etc. श्री भद्रबाहुकृतावश्यकसूत्रनिर्युक्ति २९१. com. गणधरास्तु मूलसूत्र कर्तारः।

2 Ch. 27. St 12.

(i) सेवन्ते-उपासन्ते श्रमणान् ये ते उपासकाः-श्रावकाः cf अभयदेवकृतटीका on समवायाङ्ग सूत्र ११.

(ii) श्राम्यतीति श्रमणः। श्राम्यतीति-तपस्यतीति-प्रव्रज्यादिवसादारभ्य सकलसावद्ययोगविरतौ गुरुपदेशादनशनादि यथाशक्त्याऽऽप्राणोपरमात्तपश्चरतीति, उक्तं च

यः समः सर्वभूतेषु त्रसेषु स्थावरेषु च।
तपश्चरति शुद्धात्मा श्रमणोऽसौ प्रकीर्तितः॥

8 Ch. 28. St. 48.

(i) सयंभू । स्वयंभूः स्वयमात्मनैव परोपदेशनिरपेक्षतया-वगततत्वो भवतीति स्वयंभूः । cf. मल्लीषेणकृतस्याद्वादमञ्जरी on अन्ययोगव्यवच्छेदिकाद्वात्रिंशिका St. 1.

(ii) सयंबुद्धो । स्वयंप्रबुद्धः—स्वयंसम्बुद्धः । स्वयम्—आत्मनैव नान्योपदेशतः सम्यग्बुद्धो हेयोपादेयवस्तुतत्वं विदितवानिति स्वयंसम्बुद्धः । cf. अभयदेवकृतटीका on समवायसूत्र १

Mahavira is also praised, in the Jaina Scriptures, in the same strain. See. समवायसूत्र १. ज्ञाताधर्मकथा १. उपासकदशा ७.

9 Ch. 28. St. 68.

तीर्यतेऽनेनेति तीर्थं; तीर्थं कुर्वन्तीति तीर्थकराः; cf. मलयगिरिकृतविवरण on श्रीभद्रबाहुकृतावश्यक-सूत्रनिर्युक्ति.

THE END.

Translation.

Chapter 27.

N. B.—The Verbs in the historical present tense are translated as those in the past tense and the speeches are reproduced, as they are, in the direct form, to facilitate the clear understanding of the text.

Then the king of the Magadha country, with his mind wonderstruck and attention undivided, asked the Muni, after having offered due salutations :—" Please narrate to me the story of Rama. What greatness did Janaka, the best among kings, see in Ramà that he betrothed the beautiful, virtuous and youthful Sita to him?" (1. 2.) Then the head of the Ganadharas replied :—" Oh king Shrenika listen to the [narration of the brave] deed, for which, king Janaka betrothed his daughter Sita to Rama (3). There were many countries, full of cities and collections of villages, to the north of the mountain Kailasa and to the south of the mountain Vaitadhya. (4). There was one country, named, Ardhabarbara, barbarous and inhabited by Mlechchhas who were self-indulgent and morally bankrupts. (5). There in the city, named, Mukuramala, teem-

ing with the Mlechchhas, ruled a king, named, Ayaranga, possessing formidable strength like Yama (6). There were other countries, named, Kamboja, Shuka, Kapota etc, inhabited by the Shabaras. The kings who ruled there were the sons of Ayaranga. (7). Once upon a time, the Barbara king, fully equipped with the army of the Kiratas, started to devastate the kingdom of Janaka. (8). King Janaka, having heard of the devastation of his kinndom at the hands of the Anaryas, sent a messenger, fleet of foot, to king Dasharatha. (9). Having gone to Dasharatha and having paid him due respect, the messenger told him all about the invasion of the Mlechchhas, the devastation of the country and whatever else that he was directed to narrate. (10). The messenger told him:—"Oh king! Janaka, loving his people, after paying due respeet, humbly informs you thus:—'My country is devastated by the army of Ardhabarbara; many laymen and saints are killed; temples dedicated to Jina are demolished; hence oh Lord.' hasten without loss of time for defence." (11. 12). When this was told to him, he–the bull among Kings i. e. the best of the kings, having called Rama, began to give away his

The two Princes, having bowed down to their father, accompanied by a large army and in whose honour there were shouts of victory and musical instruments were played upon, started from their capital. (21). Then there was a distance of two yojanas between the two armies; the one of the sons of Janaka which had gone before [and the other of Rama]. (22). The brave soldiers on the side of Janaka, unable to endure the victorious sounds of the enemy, tried to break through the ranks of the enemy, like the sun that penetrates through a host of clouds. (23). The battle of the Mlechchhas and the Aryas was quite sanguinary; there were flashes of light due to the hard clashing of the lines of weapons of soldiers on both the sides. (24) Kanaka was surrounded by the Mlechchhas who were dark like thick darkness; [at that time] Janaka proceeded further with the army of his subordinate princes. (25). Then Janaka was surrounded often by the soldiers of the enemy who were scattered, just as the sun is often times covered up by a collection of clouds (26). At that time, Rama accompanied by Lakshmana and equipped with a large army, suddenly arrived near the army of the

Mlechchhas. (27). Having consoled Janaka, Rama completely killed that large number of the soldiers of the enemy, just as an elephant would demolish clusters of lotuses in a lake. (28). At that time Lakshmana also showered his arrows on the Anarya soldiers, just as a cloud raining in torrents, in Autumn, on the surface of the sea. (29). In the battle the army of the enemy, being excited by the cruel onslaughts, began to flee away; at that time Lakshmana dogged their steps with his army. (30). Having seen his army routed and defeated by Lakshmana, Ayaranga himself with his soldiers, became ready for battle. (31). In the army some were black like collyrium, others of the hue of the feathers of a parrot; some having the colour of copper, dwarfs and flat-nosed (32). Their dress consisted of the bark and leaves; their bodies were adorned with ornaments—the girdles wherein were set jewels; they had besmeared their bodies with red colour; they had adorned themselves with flowers (33). Accompanied by such soldiers, king Ayaranga, puffed up with hauteur and pride, stood against Lakshmana in battle (34). The Mlechchha soldiers with emblems of elephant and bull and lion, holding in their hands arrows, Shakti, sharp spears and other

weapons, fought in the battle agitating the whole army of the Aryas (35). The King Ayaranga smashed the bow of Lakshmana into two pieces and broke his chariot immediately just when the latter was taking up his another weapon (36). Having seen Lakshmana, without his chariot, Rama himslf got up and began to kill the army of the enemy with hundreds of weapons like Mudgara, Chakra, Shakti, and arrows. Ayaranga being attacked fiercely by Rama fled away looking all round (37). Having massacred and obstructed the army in the battle, Rama who obstructed the way, was made to return by Lakshmana (38). There was great joy; the land was set free from all danger and was re-inhabited. Rama was given a send off; Rama who had earned fame, then, started for his capital (40). Having seen Rama—the quintessence of manliness, King Janaka, who was satisfied, betrothed his daughter Sita to him (41). Thus a man who has done good deeds formerly, obtains fame in the battlefield. He becomes famous in the world; his power in the world is unstained like that of Rama (42).

Thus ends in the Paumachariya, the Uddesha no. 27, named, " the Commemoration of the Defeat of the Mlechchhas."

Chapter 28.

Once upon a time, Narada, who was wandering on the earth, heard about Sita the beautiful wife of Rama and actually saw her (1). Then having flown across the sky and going to Mithila, Narada who was very eager to have a glimpse of the beautiful maiden, resorted to the palace of Sita (2). On seeing Narada, resplendent with his coronet and long tuft of hair, and entering the palace, Sita hid herself in the inner most parts of the palace, her limbs being trembling due to fear (3). Narada, who was following her, was obstructed on his way by the female-doorkeepers; when he quarreled with them, he was caught hold of by the servants of the king (4). When people raised a hue and cry to belabour him with blows of the fists, Narada, who was dejected due to fear, disappeared by flying off (5). He eased himself on the mount Kailasa and there began to think :—" I will drown that haughty and proud girl in the ocean of troubles and miseries (6). Having concocted this plot in his mind, he went to the city, named, Rathanupura. There in the sylvan abode, he drew a picture of Sita on a slab (7).

At that time King Chandragati accompanied by Prince Bhamandala, came out of the city, for a sport in that garden (8). Háving seen the picture drawn on the slab, in the sylvan abode, Bhamandala suddenly became dejected (9). He heaved deep sighs, bewailed and raved anything and everything; He being overpowered with anxiety did not sleep even by day and at night (10). He, thinking of one thing only, grew thin in his various limbs; he did not like food, bath and garlands of very fragrant flowers (11). Having seen the prince experiencing love-lorn condition, Narada going to him and after full confidence appeared before him (12). Bhamandala saw him and getting up in reverence paid his respects to him and made him sit on the seat offered by him; Narada then was spoken to by him:—" Oh Muni ! Kindly hear me. Somebody has drawn a picture, in the garden, of a beautiful maiden. If you know the real truth, please tell me the parentage of that a girl" (13, 14). When he was thus asked, Narada spoke in eulogising terms:—"There is a King in Mithila, named, Janaka son of Indraketu. The name of his Queen is Videha. Her daughter—youthful, virtuous, beautiful and

exelling - other girls—is wellknown by the name Sita (16). Or why are you simply satisfied with seeing the figure in the picture ? Who is able to delineate her charming and graceful physical movements ? " (17). Having said this Narada went away quickly to the place he liked and Bhamandala passed his days [anxiously] being wounded by arrows of Cupid (18). [He determined]. " If I do not get that girl, —the best among girls—within a few days, it is clear that I will not live; I am bitten by the serpent in the form of Cupid" (19). Having known that Bhamandala was maddened by the beauty of Sita, King Chandragati accompanied by his Queen, approached him (20). King Chandragati spoke :—" Oh my dear Prince ! do not be sorry; Having gone there, I will take the girl in marriage for you,—the girl who has obtained a soft corner in your heart " (21) Having consoled the Prince, Chandragati spoke to his Queen :—' How will this relation between Vidyadharas and men come about ? It is not fit on our part to go to the abode of those that move on earth; in case they do not give her in marriage [to the Prince], how shall we be able to show our face in

the public or it will result in our shamefacedness. Therefore, oh Queen ! I am devising some plan, very soon, whereby I can bring the father of that girl, here, without myself stirring out " (22, 23, 24). Having called Chapalagati, the King told him secretly all about the mental anxieties of Bhamandala (25). By the order of his Lord, he went quickly to Mithila and there taking the form of a horse, roamed about, troubling the people (26). Having seen the haughty horse in the heart of the city, the King ordered " Catch hold of this big horse, not seen before, by us " (27). At the command of the King, the grooms caught hold of the horse and placed him in the stable, after besmearing and adorning the body with the auspicious vermillion powder (28). There he stayed for one month; then there come to the King, quickly, a man tormented by the strength of a very good elephant. He spoke:—" Oh Lord ! Just hear me; I have seen an elephant which is like Airavata in battle; you please see that the haughty elephant is caught hold of, immediately " (29, 30). When he had said this, the King, mounting an elephant, started. He arrived at the proper place and saw the proud ele-

lost in his mystic communion with Bhagavan Adikara; then regaining his proper mood, he, full of devotion, began to say his auspicious prayers (40). Then having finished the worship, Janaka, with his mind wonderstruck, sat there. Chapalagati having left off the form of the horse, went to the city (41). Having bowed down to the feet of his Lord, he spoke:—" Oh Lord ! King Janaka has been abducted by me; I have placed him in the centre of the garden, near the temple of Jina." (42). Having heard that Janaka had come, the king of the Vidyadharas who was pleased, took all the requisites for worship and soon went to the temple of Jina. (43). He was observed by Janaka as sitting in a celestial vehicle and surrounded by brave soldiers; he knew that some Vidyadhara-King had come there. (44) Not knowing the intention and nature of the King, Janaka sat in another sit; while he was sitting there, Chandragati finished his prayers and worship (45). Having said the auspicious prayers and having done the worship consisting of twelve different forms, and taking up the Veena, he began to sing the virtues of Jina (46). " Bow down, always with respect, to Rishabha-Jinendra, who was bathed

on the mountain top, by the masters of the heaven; and in whose honour auspicious shouts are raised by Yakshas, Siddhas, Kinnaras; who is destroyer of the Ghati Karmas, death, old age and birth. You are the self-taught, the God with four faces, Vishnu, Jina, Shankara; You possess a physique which is unstained and of eternal happiness; You are self-enlightened, the preacher of the best religion. Bow to that God, worshipped alike by the sun, moon, men and Gods; a bow to Him who is the abode of Shree and many and varied virtues. Oh Jina, You who are of a faultless character and giver of incomparable end eternal happiness, are my sheet anchor. Bow down to Rishabha who has conquered pride and attachment, who is the destroyer of the way to the miserable cycle of births, who is the preacher of the religion which insists upon the activity of the senses; who dries up the big ocean of Karmas" (47–50) When the king was thus singing, Janaka suddenly got up from his place of hiding; Chandragati saw him and talked to him. (51). He spoke to him :—"Please tell me, clearly, who you are; where do you live; and for what reason you are sitting here in the temple of Jina?"

"I am king Janaka, of Mithila, son of Indraketu; a magic-horse has abducted and fetched me here." (53). Then two kings after exchange of due courtesies sat in easy-chairs and talked confidently with each other with great pleasure (54). Having known him to be king Janaka, Chandragati said:—"Oh Janaka please hear. I have heard before that you have got a Princess who is a virgin as yet. Let she be given in marriage to my Prince Bhamandala, for whom she is quite fit. Oh Janaka it is true that now we are on very intimate terms" (55, 56). Then he replied:—"Oh Lord of the Khecharas please listen to me with attention. I have betrothed her to Rama the son of King Dasharatha" (57). Again Chandragati said:—"I am very inquisitive about the reason for which you betrothed her to the son of Dasharatha" (58). Janaka replied:—"My country—Mithila and the province round about, which abounds in *many people and wealth,* was *made desolate* by the Mlechchhas—the Ardhabarbaras. In the battle those enemies, strong like Rakshashas and invincible even by the Gods, were severely defeated by Rama. My country which became free from danger by

Rama's grace, was re-inhabited by people and once more abounded in wealth, jewels etc. I have given that girl—who is the abode of beauty, youth and virtues, to Rama, in return of that obligation. I have clearly laid bare this secret before you" (59-62). Having heard these words, the Vidyadharas who became much excited, spoke:—"Oh Janaka you do not clearly distinguish between that which ought to be done and that which should be avoided. What can the Mlechchhas, who have very little strength, and who are weak like deer, do anything? Valrous soldiers do not add anything to their fame by defeating them. The crow delights in sitting on the branch of a dried up tree, an young child takes delight in a fruit. Thus the weak person likes the company of the weak. Oh Janaka! please let go your relation with the people on the earth;please enter into relation, which would conduce to lasting love, with the Vidyadharas. The brave king Chandragati is the Lord of the Khecharas and is like God in wealth. Please give your daughter to him-(his son); what is the value of the people who move on earth?" (63-67) Janaka replied:-"Why do you censure the people of earth? There are born the Tirthakaras,

Chakravartis, Haladharas and others. They whose feet are worshipped by Asuras, have obtained the final and everlasting happiness after being born in the Ikshvaku race and having enjoyed their span of life in this Bharatavarsha. In that great race King Dasharatha, the son of Anaranna, was born from womb of Sumangala. He was born in that first city (Ayodhya) and was called king Dasharatha by name. He has 500 wives who are very young and who possess beauty and virtues. He has four sons Padma and others-possessing great strength. I have betrothed my beautiful daughter to Rama after seeing his valour and considering his great obligation " (68-72). The Vidyadharas spoke:—" Oh Janaka, you hear our final determination. You clearly make much of the prowess of Rama. If Rama bend and perfectly control the bow, preserved and protected by Gods, in the assembly of Kings, let him (when he has fulfilled the deed) take Sita as his wife. How can he take her in marriage, if he is not able to control and bend it, before the kings ? " (73-75) Then the brave Khecharas having taken the bow and Janaka with them, went to Mithila; Chandragati went to his capital (76). Janaka who

was surrounded by many people, entered his own palace, which was adorned; and when auspicious music was played upon and sounds of victory were proclaimed. (77). Then king Janaka who was under the control of the Khecharas, and whose zeal pride and greatness were shattered, began to think after heaving heavy sighs. (79). Then his Queen Videha, accompanied by other great ladies, went to the King. She sat there and spoke "Oh Lord! are you thinking of another lady? Or please tell me the name of that other lady of whom you are thinking. I will at once bring her. Please do not be sorry for that." (80–81). When he was thus spoken to, by, his Queen, he said to her:—"You do not know the real point at issue; please hear the reason of my anxiety. The other day, I was taken to Mt Vaitadhya by the magic-horse. I have been then let loose from that place, by the Lord of the Vidyadharas after making one condition. Rama will be able to take Sita in marriage only if he will be able to control and bend that excellent bow; it would not be possible for him to marry her by any other means. I who was then a captive, and hence unfortunate, accepted all that. The

Vidyadharas have brought the bow, here, outside the city. It is beyond doubt that the Vidyadharas will abduct Sita, in case Rama is not able to properly and successfully string that big bow. I, who, am anfortunate, have fixed the limit of 20 days. After that, certainly, they will take her away by the force of their army." (82-87) Having heard this piece of news, Vaidehi who was very much pained and whose pair of breasts were wet with tears from her eyes, began to lament. 88. " Oh Lord what have I, an unfortunate one, done to Fate, that this body-the mine of multifarious miseries-has been brought into existence? God who was apparently not pleased with my son is now ready to take away from me my daughter. This girl will not be the recipient of my affections. God creates another much great misery for me, before I—a sinner-reach the end of the first one." (89-91) The King spoke to his Queen who was shedding tears:—"Oh auspicious and fortunate Queen! enough of these lamentations. The deeds, done in previous birth, controls (lit makes dance) the whole world." (92) Having thus consoled his Queen, Janaka got prepared a ground-round about the bow—spacious, adorned

and decorated. (93) All the kings were invited to the Svayamvara. Immediately a messenger was despatched to Ayodhya, to invite Rama. (94) Having heard the words of the messenger, Rama with his big retinue consisting of Bhatas and Chatakaras, and accompanied by Lakshmana, Bharata and others, reached Mithila (95) All the kings, together with those Vidyadharas who knew Maya, went to Mithila. Janaka who who was pleased at heart received them very cordially. (96) The Vidyadharas and men, who had adorned their bodies with ornaments, occupied the seats which were specially made for the occasion; with their attendants near them. (97) Then Sita who was sitting in the appartment where the bow was kept, and surrounded by 700 young girls, observed the great kings who made a display of their ornamentation. (98). Then the attendant began to introduce:—" Oh young princess! that is the beautiful Rama-the son of king Dasharatha; he has the splendour like that of a Prince of Gods. Near him, is Lakshmana, possessing strong arms and is younger than Rama. The other two Bharata and Shatrughna are also great Princes. Oh Princess? look at the high minded

the events and Chandragati was dejected in his mind. (126) On seeing Rama endowed with great strength and beauty, Bharata began to feel himself miserable, knowing it at that very moment. (127) "The race and father are one of both of us; however he performs wonderful deeds, due to his having done good deeds in the past life. It is by his Destiny that this lady-delicate like the inner portion of a lotus, possessing a beautiful face like ā lotus, having eyes like lotuses; has been his (Rama's) wife." (129) Sita, who was very clever in all the arts, on seeing that Bharata-the son of Kaikeyi was dejected, told her dear husband-Rama-the truth regarding Bharata. (130) "Oh dear husband! I have come to know definitely the dejection in the mind of Bharata! So take some measures before he becomes wholly dejected. King Janaka has a brother, named, Kanaka, here in Mithila. He has a beautiful daughter named Subhadra, born of Suprabha. Let it be proclaimed in the assembly of the Kings that she would choose her husband; let this be done to day, before Bharata feels himself much disappointed and dejected." (131-133) When this was told, Dasharatha told it fully to Kanaka and he accepted the offer. (134).

the events and Chandragati was dejected in his mind. (126) On seeing Rama endowed with great strength and beauty, Bharata began to feel himself miserable, knowing it at that very moment. (127) "The race and father are one of both of us; however he performs wonderful deeds, due to his having done good deeds in the past life. It is by his Destiny that this lady-delicate like the inner portion of a lotus, possessing a beautiful face like a lotus, having eyes like lotuses; has been his (Rama's) wife." (129) Sita, who was very clever in all the arts, on seeing that Bharata-the son of Kaikeyi was dejected, told her dear husband-Rama-the truth regarding Bharata. (130) "Oh dear husband! I have come to know definitely the dejection in the mind of Bharata! So take some measures before he becomes wholly dejected. King Janaka has a brother, named, Kanaka, here in Mithila. He has a beautiful daughter named Subhadra, born of Suprabha. Let it be proclaimed in the assembly of the Kings that she would choose her husband; let this be done to day, before Bharata feels himself much disappointed and dejected." (131-133) When this was told, Dasharatha told it fully to Kanaka and he accepted the offer. (134).

There, Kanaka, nivited all the king; those who had returned, came to the same place again. (135). When they had accordingly occupied their seats Subhadra the daughter of Kanaka came there and leaving aside other great kings, chose Bharata. (136). Indrabhuti said :—" Oh Shrenika look at the crookd nature of the bad actions. Bharata knew it before and then was infatuated by his wife ! (137). All the kings who looked aghast, talked to each other. " A person would surely get that wife who is destined before hand for him " (138). Then Rama married Sita in great pomp. Bharata also by the same stroke of Destiny married the daughter of Kanaka (139). All the Kings after enjoying the festivals in connection with the marriages reached their capitals with their retinues (140). The sons of King Dasharatha, of unstained fame and best among men, proud of their strength, looked after by their attendants, and accompanied by their wives, entered Sukoshala (141).

Thus ends ch. 28, named, the Acquisition of the best bow, by Rama and Lakshmana in the Paumachariya.